Well done thou good and faithfull servant
I have fought the good fight
The flesh
The Spirit

Well done thou good and faithfull servant
I have fought the good fight
The flesh
The Spirit

The Christian SOULDIER,

His

COMBAT,

CONQUEST,

And

CROWNE.

Agaynſt the three Arch-enemies of Mankind.

The WORLD,

The FLESH,

And

The DEVILL.

There is none other that fighteth for us but onely thou O God.

LONDON.

Printed by *R. H.* for *J. S.* and are to be ſold by *Bernard Langford* at the ſigne of the blew Bible at Holborn bridg. 1639.

H. T. H

1828

To his loving and indulgent Mother

HELEN

MELHUISH,

The happineſſe of this life, and that which is to come.

MOTHER,

HAving from your breaſts received the firſt nutriture of my body,

and by your dayly admonition and wholeſome counſell a better aliment for the preſervation of my ſoule to whome then could I more fitly dedicate thoſe my younger bloſſoms of experience (next unto God *my* ſpirituall Father *and the* Church *my* ſpirituall Mother) *then to you my carefull* naturall Mother? *the Travayle, and payne you endu-*

endured at my byrth was much, and for that I muſt ever owe you much obedience; but what of that? had you only brought mee into this miſerable world, and there left mee ſine cognitione dei without the knowledge of a better, I had not beene much the better, nay farre worſe: that I have not let the Counſell fall to the ground, but by the help of my

God made a hopefull improvement, let theſe enſuing lines bee an obedient Teſtimoniall: to your peruſal I leave them, that the Armour therein mentioned may be your furniture, that thoſe evills which the craft, and ſubtility of the Devill, or man worketh agaynſt you may bee brought to nought, *that in the end you may receive a Cromne*

of

of Righteousnesse shall bee the prayer of

Your obedient
Sonne.

E. T.

To

To the Reader.

READER,

THis *Christian Souldier* came but lately to my acquaintance, he was, me thought, at the first sight well *qualifyed*, but some what meanely *habited*, upon further con-

conference had put him into a garb ſutcable to his condition, by way of thankfull Requitall hee related unto me the neceſſity of undertaking the *Chriſtian Combat*, the *uſe* of the *Armour* therein to bee employed, the *danger* of the *adverſaries*, theyr ſeverall *Attempts*, theyr *ſtrength*, and *power*; then ſhewed the

the way how to come off with *victory*, laſtly uſed ſome further *motives*, and *encouragements* to take up *Armes*, and that to bee done without any further delay; the *ſecurity* of theſe times calls for publication of ſuch *diſcoveryes*; I have therefore made that *common* which was delivered to mee in a more *private* manner.

ner. Not to hold thee any longer in that to which this but introduceth.

I bid thee heartily farewell.

I. Sp.

The

The SUMMONS,

To take up *Armes*, (and that ſpeedily) againſt the three inveterate *Enemies* of Mankind.

The WORLD,
The FLESH,
And
The DEVILL.

WHoſoever thou art, of whatſoever degree, ſex, or Condition, if thou haſt not as yet *entred* the *feild* againſt the com-

common *Enemyes* of thy *salvation*, let mee advise thee now at this very instant whilst thou art reading this *summons* to *buckle* on thy *armes*, and *march* out speedily, it is high time, the *Enemyes* are growne *strong* and *potent* for want of opposition, whilst thou lyest *sleeping* out thy *time* they have almost *entered*, nay they have allready *take* possession of thy *soule*; dost thou not perceive how they beginne to smother the thoughts of heaven, to *quench* the good motions of the *spirit*? they are ready to advance theyr owne Diabolicall thrones in thy heart, *sinne begimnes to reigne in thy mortall body*; *the law of the members rebels against that of the spirit*, thy understanding is darkened, thy will instead

Arme, arme, arme.

1 Thes. 5.19.

Rom.6. 12.7.23.

of conformity to Gods is growne rebellious, all the faculteyes both of body and soule are ready *to yeild themselves weapons of unrighteousnesse to sinne*; is it not high time then to look about thee? and *greive not that holy spirit* that hath marked thee out to a better designe; thou hast in thy *Baptisme* received preſtmony *to fight under Christs banner, and to continue his faythfull Souldier to thy lifes end*; didſt thou not there *promise, and vow to forsake the Devill and all his workes, the pompes and vanityes of the wicked world with all the sinfull lusts of the flesh?* this was the end of thy *Baptisme*, & let mee tel thee plainly, it is great pity that ever that *Sacramentall water* should have wet thy face

Rom. 6. 13

Ephes. 4 30

Catechiſme in the booke of Com. Prayer.

face, if thou shouldst now forget the end of thy *Christian calling*; who made thee a *Christian*? thou wast not *borne* so, no naturall worke (I am sure) hath done it; *Christianity* growes not on the bitter Roote of *Nature*, thou art therefore *called* of God to bee a *Christian*, thou art *called of Christ to bee a Christian Souldier*. *S. Paul* gloried more as hee was *a Christian by calling*, then as an *Apostle* by his function; hence it is that a *Christian calling* is the confluence of all happinesse; if it were possible to contract all the *excellencies* that are in most *eminent callings*, the same are to be found in *Christians*, A *Christian* is that *Mercator gemmæ*, hee *that selleth all hee hath, and trafficks for the Pearle*,

Non natus, sed factus Christianus

Philip. 3. 14.

G. Nazianzen.

Excellency of the Christian calling.

Math. 13. 45.

a Chri-

a *Christian* is the Right *Souldier* that *fighteth the good fight*; a *Christian* is that *Royall Priest that is made unto God who shall reigne on the earth*: lastly hee is *the man that sits on the white horse which had a bowe, and a Crowne given him better then the Crownes of Kings and Princes. Rev. 6. 2.* these *Heathens* were surely *foolish* that called *Christians* poore *Originalls* but of *yesterday*, a fond people they were that thus judged; not to speake of *Crownes*, put but in the *honors* which *attend* on *Christians*, they will be found *unspeakable*; what is like unto that of *talking with God? walking with God? bearing the name of Christ? fighting under his banner? entertaining the spirit into our hearts*: excellent also

2 Tim. 4.
Rev. 5. 10.

priviledges of Christians.

Gen. 17. 3.
Act 11. 26
Gen. 4. 22.
1 Tim. 6. 12.
Rom. 8. 15

also are the *Priviledges* that attend on *Christians*, the comfort of *joyes unspeakable*, *peace of conscience*, *joy in the Holy Ghost*, as S. *Paul* hath it concerning the *Jewes*, *to whom belong the adoption and the glory, and the Covenants, and the giving of the law, and the service of God, and the Promises*; hence it is that they are stiled *a chosen generation*, *a Royall Priesthood*, *an holy Nation*, *a peculiar people*: if it bee thus whilst we *are in the Race*, how glorious will it bee when wee have *finished our Course*? if it bee thus in the *Combat*, what will it bee in the *Conquest*? if there bee so much *honour* in the person that *grace* hath made a *Christian*, what then is to bee found in the *grace it selfe*?

1 Pet. 1.8.
1 Tim. 1.5
1 Thes. 1.6.
Rom. 9.4.
Dignity of Christians
1 Pet. 2.9.
1 Cor. 9. 24.
2 Tim. 4.7

every

every man riseth to honour three ways.

1 *By Favour.*
2 *By Descent.*
3 *By Vertue.*

A Christian made honorable by favour.

And a *Christian* hath all these severall *rises*; but it is *grace* that makes him *truly noble*; *procul dubio ea est vera Nobilitas quæ in favore Dei consistit*, there is not a greater *honour* then to bee in *favour* with God.

S. August.

The *Bereans* are called *Noble Act.* 17. *have not I planted, bee a* Noble *vine?* (sayth God) of the Church. *Jerem.* 21. are there not *vessels of honour* 2 *Tim.* 2. 20? all these *titles* of *honour* are given regard of Gods especiall *favour*, this is the estate of a Chri-

Christian by *Gods favour* truly *honorable*.

2. A Christian made honorable by descent. Rom. 8. 15 Mar. 3. 35.

Secondly, a Man is *honorable* by *descent*, when hee cometh from *honorable* parentage and *untainted houseof title*, & *descent* make *honorable* then may the *Christian* bee accounted truly *noble*. Hee calleth God, *Father*, Christ, *brother*; *whosoever shall doe Gods will which is in heaven he is Christs* brother, *and* sister, *and* Mother; here is a noble *alliance*. *Matth*. 12. 50.

A Christian made truly honorable by vertue.

Lastly, a Man is made *noble* by *vertue*, and that's the *cheife Nobilitie*, here it is that a *Christian* hath his prime excellence; for *vertue* is not to bee found out of *Christianity*, moral *vertues* are but *shadowes*, in a *Christian*, every *vertue* is a *grace*, and *grace* is that which *ennobleth states Prov*. 14. it

sets

sets the stampe of *Honor* upon *Christians*, nay it *ennobleth* soules. *S. Paul, S. John, Lazarus*, to *themselves* they were but *ragged*, but *grace* made their *soules* so *honorable* that they had a guard of *Angells* to convey them into *Abrahams* bosome; thus the *gracious calling* of a *Christian* is made *honorable* both in *body* and *soule*, good reason; it is a *calling* of *God* distinguished from others of *men*, other *callings* are *honorable* by way of assignement, this flowes immediately from God, it hath its deduction from him, doth not depend on any thing from man, this is the right *calling*, all *others* are but *crafts* and *trades*, then surely if *Christians* have their *calling* from *God*, a *Christian* is a man of

Ephes. 3. 8.
Luk. 16. 20

Great difference betwixt the calling of Christians, and that of Men.

God, but if the *name* and *practice* agree not, *aliud professione, aliud conversatione*, then the *name* of *Christianity* is not a *Comfort* but *confusion*, the true *marke* of a *Christian* is not *magna loqui*, but *vivere*: it were *better* bee a bad *Heathen* then a *bad Christian*, to have
2 Tim. 3. 5 the *forme* of *Christianity*, and not the *power* is meere *hypocrisy*; *omne nomen ab actu* a *Scholler* is knowne by his *study*, a *Merchant* by *traffick*, to practice *godlynesse* is the proper Act of a *Christian*, and the *buffetings* of *Satham* are the *marke* of a *Christian Souldier*, yet not every *scratch* or *scarre* can bee tearmed the *Churches glory*, but when it is as some times with the *Romanes*, *quot vulnera, tot ora*, so many *wounds*, so many *tongues*

to expresse the *glory of God*; all those *wounds* which are received in *warres* for the *Countryes good* are *Gods honour*, it was the saying of *Mælius*, that *hee had no armes, or coate of Heraldry to bragge of but those* honorable scarres *received in* combat *for his Countreys safety*; thus *Telamon* upbrayded *Ulisses, that he had more* words *then* wounds; it was *Alexanders* honour to goe *bare* in that place where hee was *wounded*; thus did hee likewise encourage his Father being lame of his foote, *goe on and shame not to limpe, every step you treade is a pace of honour*; here was *glory* but not in *Christ*, the *wounds* were *stigmata*, but not *stigmata Christi*, here was *glory*, but in the *concrete*, not in the

Hæ cicatrices sunt meæ imagines. Sallust. In ipso non sunt vulnera sed ego habeo in ipso claro loco.

Gal. 6. 18.

abstract; then is the *true glory* when *Christ* is made the *ayme* of all *encounters*, then whatsoever *blowes* shall bee *endured* will appeare as so many *honorable trophyes* erected to his *glory*.

The true works of a Christian Souldier.

Adde unto all this for thy further encouragement, the *Justice* of the *quarrell* betwixt *thee* and the *Enemyes*, no bad cause. God himselfe hath commanded to *put on the whole armour*, to *resist the Devill, to be sober, and vigilant*, surely then the cause must needes bee good, otherwise the Lord of *hoasts* would not have thus farre enjoyned it.

Justice of the Christian Souldiers cause. Ephes. 6. 7.

Jam. 4. 7. 1 Pet. 5. 8.

As the *cause* is *just*; so the *consequence* is of no small *importance*, no lesse then the *glory* of *God*, the *honor* of the *Lord* of *hoasts*, and the eternall

Consequence of the cause.

sal-

salvation of thy poore distressed *soule*, nay thou shalt bee no sooner in the *feild*, but the daughter of *warre*, the *peace of God*, and of thy owne *conscience* shall salute thee, even that *peace of God which passeth all humane understanding*, that *peace of conscience* which is so *unutterable*, but *no such peace* (sayth God) *to the wicked. Esay. 52. 25. Hee shall bee like the troubled sea that cannot rest. v. 20.* he that sitteth in heaven *shall laugh his security to scorne* whereas thou after the *Victory* shalt have the golden Crown of *Christs* approbation, the applause of *Saints* and *Angels*: thus shall it *bee with the man whom the King loveth. Ester. 6. 6.* if thou dost but *fight*, I will assure thee of *Victory*, I know the *willing-*

Pax belli filia.

Col. 3. 15.

Phil. 4. 7.

Peace the end of all the Christian Souldiers combat.

Psalm. 2. 4.

Matth. 26. 41.

Encouragement to take up armes.

neſſe of the ſpirit and *the weakeneſſe of the fleſh*, being under Chriſts *ſtandard*, if thou lookeſt on thy owne *weakeneſſe*, and the Enemyes *ſtrength* there is ſmall hope, but if on *Chriſt Jeſus* the *Captayne of thy ſalvation*, no cauſe of doubting, hee hath coold the *Enemyes* courage, *bruiſed the Serpents head*, hee may *hiſſe* at thee; but cannot *hurt* thee, his ſting is out; hee was once *ſtrong*, but now *Chriſt the ſtronger* hath ſpoyled him of his *armor* wherein hee truſted, and *divided the ſpoyles*, hee was a mighty *Prince* in worldly *Canaan*, but good *Joſiah* hath ſubdued him: on then in the ſtrength of Gods holy name, bee not white liverd, ſhew not thy ſelfe a *freſh water Souldier* ſeeing thou haſt received

Heb. 2. 10.

Gen. 3. 15.

Luk. 11, 21. 22.

Col. 2. 15.

ceived a * *Military Sacrament* in *Baptisme*, and given up thy name to *Christ*, to whom thou owest thy life by a double right, first, for giving it thee, then for restoring it being lost, thy life through sinne was morgaged, but *Christ* hath redeemd it, the condition to continue his faythfull *Souldier* to the end.

* The signe of the crosse.

Wilt thou then digresse from the proper end for which thou wast made? did God make thee to lust after sinne? to delight in sinne? to act sinne? no surely; God made thee for this end that thou mightst do good, and live to his glory; It makes mee stand amazed, when that I consider of the *fiercenesse* of the *Lyon*, and the *mildnesse* of the *Lambe*, the *cruelty* of the

Matth. 4. 10.

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Matth. 4. 10.

Extreme folly of the wicked.

one, and the *gentlenesse* of the *other*, and yet that men should bee so *foole-hardy* as to *hugge* the *one*, and so *besotted* as to *reject* the *other*, to leave *Christ*, *that Lambe of God which taketh away the sinnes of the World*, and to *fight* for the *Devill*, *that roaring Lyon which seeketh whom hee may devour*. O inhumane and more then monstrous that any age should produce such a *crew of Miscreants*, such a *Dungeon of iniquity*! what to *rebell againſt God?* to *deface his Image in their soules*, and to set up that of the Devil; but let them take their course, *Christ* knowes whose they are, *vos ex Patre Diabolo esti*, &c. *yee are of your father the Devill and his workes yee will doe*. Let this then animate, and encourage thee

Joh. 1. 29.

1 Pet. 3. 8.

Josh. 22. 19
1 Cor. 15. 49.

Joh. 8. 44.

thee to *fight* this *battel*, to serve God, and to doe good, not to spend thy time idly, *non vitam veluti pecora*, not to rowle out thy dayes in doing no good as indeede brute beasts do, *bestirre* thy self therfore, *rowse* up thy spirits, think on the thing that is before thee, *presse forwards towards the marke*, thrust through the crowde of worldly employments, but looke not back like *Lots* wife lest thou bee partaker of the like Apostasye. A *Souldier* being in *skirmish* with the *Enemy* if hee lookes back, it argues a Cowardize, or carelesnesse in him. So thou being a *Souldier* in this *spirituall combat*, if thou shouldst looke back minding more thy pleasures, and thy profits, those *onyons, and flesh-*

Phil. 3. 14.

Luk. 17. 32. *Paresculpæ pares pœnæ*

Numb. 11. 5.

pots of Egypt; what would this argue? but eyther a fearfulneſſe or a ſecure careleſneſſe in thee, and then whereas *Lots* wife was *turned* into a Piller of ſalt, God ſhall *turne* thee out of his preſence with that fearefull ſentence, *Ito maledicte* &c. *depart from me thou curſed into everlaſting fire prepared for the Devill, and his Angels, Luk.* 25. 41.

Being now encouraged for the *fight*, that thou mayſt bee the better *enabled* to give the *onſet*, it will bee neceſſary that I ſhow thee the uſe of the *Armor*, wherewith thou art to bee furniſhed, for it is ill *fighting* without *Armes*. The *weapons* then which ſerve to *conquer* that *roaring Lyon* (as the Apoſtle cals them) bee theſe.

1 Pet. 5. 8.

1 The

1 The *Girdle of Truth.*
2 The *Breast-plate of Righteousnesse.*
3 *Shod with the Preparation of the Gospell.*
4 The *Sheild of Fayth.*
5 The *Helmet of hope, or salvation.*
6 *The sword of the Spirit.*

Gods Armory. Ephes. 6. 14.

The first peece of *Armor*, or *Weapon* (for so I call it) is the *Girdle of truth* in these words; *having your loynes girt about with the Girdle of Truth*; here now thou ought'st to have thy soule fenced, and encircled about with this *Girdle of Truth*, otherwise called *uprightenesse of heart*, and *singlenesse of heart*, that no evill or corrupt thoughts may adventure to enter in, and

The first weapon of Gods Armory.

1 Cor. 1. 14. Joh. 24. 12

and that the whole heart may seeke after *Righteousnesse*, for God layes charge to the whole *heart*, and hee layes clayme to it also, hee will have all or none; hee admits of no division; why? because it is just that thou shouldst give it him, and that for a twofold Reason.

Reasons why God should have the heart Ps. 100. 3. 2 Reason. Deut. 10. 12.

First, because God made the *heart*, and therefore most right to it, *It is hee that hath made us, and not wee our selves.*

Secondly, God did not onely *make* the *heart*, but hee doth also *sanctify* the *heart*, and *saveth* it being made, hee is *Cordis Gubernator* the director and Ruler of thy *heart*; is it not Reason then that hee should have the *whole heart* to himselfe, and not to part

part ſtakes with any other? hee will not have part of it given over to ſinne, and part kept for himſelfe, hee will have it all: and it muſt bee a *heart* girt with the *girdle of truth*, it muſt bee *girt cloſe* to him, intimating thus much that *Truth* is not aſhamed of it ſelfe, nor doth it ſhame others that profeſſe it, but it will truly adhere, and ſtick cloſe, (as a *Girdle* doth to a mans body) to thoſe which do moſt advance, and defend it.

The ſecond *peece* of *Armor* is the *Breaſt-plate* of Righteouſneſſe, having put on the Breaſt-plate *of Righteouſneſſe*. Now as before was commanded *Verity*, ſo here is enjoyned *Sincerity*. *Truth* went before, *Righteouſneſſe* followes after, as

The ſecond weapon of Gods Armoury.

as the *Breast-plate*, and the *Girdle* touch each other, so *Righteousnesse*, *and Truth being met doe kisse each other*, *Psalm.* 85.

What is meant by the Braest-plate of Righteousnesse.

The *Righteousnesse* that here is meant, is, the *Righteousnesse* of *Christ* made ours by *imputation* so that by this *imputation* of *Christ*, thou art made *partaker* of *him*, and his *merits*; a great Privileg! but the mayne utility of this *Breast-plate of Righteousnesse* doth most appeare in the placing of it, to *defend* the heart. In hot, and feirce *warres* you know that a *Breast-plate* is one of the needefulleſt *peeces* of *Armor* you can have, the Reason, is becauſe it covers, and fences the *heart*; now you know the *heart* is a *Principall* in a man, It is *primum movens*, *& ul-*

The use of the Breast-plate.

& ultimum moriens, the first living, and the last dying; if the body or any part of it bee but ill affected, the *heart* is truly sensible thereof, how necessary is it then that thou shouldst have a *Breast-plate* to secure it? just so it fares with this *Breast-plate of Righteousnesse*, it covers the *heart*, and doth defend that which is most subject to be offended with *sinne*: how therefore shouldst thou labour for to bee furnished with this *Breast-plate of Righteousnesse*, which is so highly esteemed of, or at least should bee? how shouldst thou have thy *heart* defended with this *Breast-plate* to keepe o the darts off *sinne* from *it*, to oppose, and extinguish *sinne* in *it*, for if *sinne* once get footing in thy *heart*, it will quickly

The Heart to bee carefully guarded.

quickly *spread it selfe through the whole man*, if thou hast *Righteousnesse* in thy *heart*, it must needes oppose *sinne*, but have a care, the *heart* is deceitfull above all things: and therefore it is that God doth so often call to thee for thy *heart*, *my sonne give mee thy heart*; what then shall bee thought of those godlesse, and graceleſſe persons? what will befall, and light on them that do as it were give themselves Voluntarily to the *Devill*? leaving in theyr *heart* a roome for the *Devill* there to *inhabit*, and take so much delight in the *acting*, and *prosecuting* their *lusts* to the full, till al last *theyr iniquity* being *come to the full*, God shall requite them in the fulnesse of wrath for ever more.

Jam. 3. 13.

Prov. 23. 26.

A third

A third *weapon* is to *have your feete ſhod with the preparation of the Goſpell of Peace*; thoſe that goe to *warres* will provide that they goe not *barefooted*, nay, they are ſo farre from going *barefoted*, that they will bee provided of the beſt *bootes*, or *ſhooes* that poſſibly they can procure to hold out the weather; and to keepe them warme. So thou that art a *Chriſtian Souldier* muſt endeavour to have thy *feete ſhod with the preparation of the goſpell*; ſo that thy *paths*, and *wayes* may bee the *wayes* of *Righteouſneſſe*, and *Peace:* for if thou expecteſt to come to the *Kingdome of God* which is *Righteouſneſſe*, and *peace*, thou muſt walke in *peace*, and *have thy feet ſhod with Righteouſneſſe, and Peace.*

The third weapon of Gods Armoury. Epheſ. 5. 16.

Thou

Why the Gospell of Peace.

Thou seest that it is tearmed *the Gospell of Peace*, and why? because the *Gospell* is *peaceable* and full of *Consolation*, whereas the *law* is *rigorous*, and full of *condemnation*, therefore to make thee to adhere the more unto the *Gospell*, and to relinquish the deedes of the *Law*, here is a great inducement set upon it in calling it *the Gospell of Peace*.

The 4 weapon of Gods Armory.

The fourth *weapon* is the *sheild of faith*; *Above all things take the sheild of fayth whereby thou mayst bee able to quench all the fiery darts of the wicked.* It is to bee confessed that in *warres* a *sheild* is most usefull, and necessary, for by it *darts* are repelled, and driven back; the reason, because it *covereth* the whole body; So this

sheild

Sheild of faith which is here both commanded, and commended is so usefull, and so necessary that a *Christian Souldier* cannot bee without it, for it *covers* the whole man, and repels the severall *assaults*, and *affronts* of the *Devill*;

Secondly, it is very necessary for a *Christian*, to have this *sheild of faith*, because hee cannot live without it, *for the just shall live by faith, without* faith *it is impossible to please God*, and *whatsoever is not of* faith *is sinne*: so that it is impossible to bee without this excellent *sheild of faith*, for hee cannot bee without *God*, and therefore not without *faith* which brings to *God*.

Necessity of the sheild of faith.

Heb. 11. 6.

No life without faith.

Now because God calls to us to *shew our* faith *by our workes*,

Jam. 2. 6.

The works of faith.

workes, it will bee therefore not anuffe to ſhew thee what are the *workes*, or *operations* of *faith*, and they are twofold.

Firſt work of faith is love. 1 Joh. 4. 16.

Firſt, it *operateth* in thee *ſincere love*, and *charity* both towards *God*, & towards thy *Neighbour*; love is the fulfilling of the whole law, and if *faith* which worketh by *love* doth produce, and create *love* in thy heart, thou canſt goe no higher ſtep then *love*, for if thou truly *loveſt* God, thou wilt truly *ſerve* God: now if thy *faith* hath no *operation*, it is but a *dead faith*; for the *Devills* themſelves have *faith*, *they beleeve*, *and tremble*, *credunt fide*, *tremunt timore* they beleeve through *faith*, and tremble through *feare*, yet they fayle in this *one thing*, they neyther *love* God, nor

Gal. 5. 6.

Jam. 2. 2.

1 Cor. 13. 2.

not man; It behooves a *Christian* therefore, to let *faith* have a *full worke* in him, it must bee a *working faith*, like unto *Aarons precious oyntment which ranne downe from his head to the beard, and so to the skirts of his cloathing*; diffusing, and spreading it selfe through all the powers and facultyes of thy soule, all thy *words* and *works* must savour of *faith*, for as it is a *sheild* to cover the whole man so it must *diffuse* it selfe through the whole man. Ps. 133.

The second *operation* of *faith* is *perseverance* in *good workes*: it is not enough to *beginne well but* thou must *end well*; Charity to the poore is a good worke; *Prayer* is a good duty, but if thou doe not as the Apostle sayth, *pray continually*, Second worke of faith is perseverance. *Exitus acta probat.*

1 Thes. 5. 17.

mually, and thy *love* endure to the *end*, thou mayst fayle of thy *end*; *faith* will make thee to *persevere* when that thou *beleeveſt* in God, and *truſteſt* on him till at laſt thou arriveſt at that heavenly habitation which is the *end* of all thy *hopes*. It is hee *that endures to the end ſhall bee ſaved*. God doth promiſe *ſalvation* but it muſt bee in the *end*; when thou haſt done thy *worke*, then it is that *God* will *pay* thee they *wages*. The laborious *husband-man* therefore though hee toyle, and moyle all the day long, yee he *cheeres* up himſelfe that hee ſhall not onely have a *quiet reſt* all night, but that hee ſhall bee *payd* for his *labour*. The *Captayne* as hee *paſſeth* through the *pikes*, comforts him-

Math. 24.

Spes alit agricolas.

himselfe that in the *end* of the *battell* hee shall have a *Victorious conquest* with great *spoyles*; and thus it fares with every good *Christian*; though the waters of *affliction* rise high, the flouds of *sorrow* roare, and lift up theyr voyce yet hee sayles on, hee rides through the storme till hee arrive at the wished port; and why? because hee knoweth that *hee which endureth to the end the same shall be saved. Salvation* is not set up onely for those that *enter* into the *lists*, nor for those that put themselves upon the *trayned band* of *Christianity*, but for those that *strive*; it is *præmium certantium*: this if any thing, will make thee *enter* into the *lists*, and being there to lay about thee; It is no hard measure to

Were it not for hope, the heart would breake.

Non otiantibus Cœlum.

to bee put thus to it, if tho
lookeſt but upon the *prize*
that's *heaven*; he is but
faynt-hearted Souldier tha
will not *ſtrayne* a *joynt* fo
heaven; it was otherwiſ
with that *victorious army* o
Martyres, they did not *ſtay* til
troubles came but *met* them
and did not only *entertayn*
but *welcome* them; but that'
not all, as *heaven* is *præmium*
certantium, ſo it is *præmium*
vincentium, the *Conqueror*
Reward, *vincenti dabitur*, t
him *that overcommeth ſhal*
Rev.2.7. *bee given a Crowne of life*, no
every *ſlight combating* will
ſerve the turne, but the *con-*
ſtancy of the *end*; *Judas* was
in the *liſts* when hee *confeſſed*
that he had betrayed innocent
bloud, thus in the *confuſion*
of thy *ſinnes* thou doſt but

con-

combat, not *overcome*, but ſtay not there, adde unto thy *confeſſion*, hearty *ſorrow* for thy *ſinnes*, that ever thou didſt *offend* ſo *good* a God, ſo *gratious* a father; *adde unto faith, patience, unto patience godlineſſe; unto godlineſſe; brotherly kindneſſe; & with brotherly kindneſſe, love; for if theſe things bee amongſt, and abound, they will make you that you never ſhall be idle* 2 *Pet.* 1. 5. 6. &c. *Iob.* had many *encounters*, but the *perſeverance* to the *end* was the *Crowne* of all; *S. Paul* had many *ſtripes*, endured much *impriſonment*, *ſtoning*, *ſhipwrack*, though every *foote* of ground hee *trod*, was a *mine* to *blow* him up, yet for all that, not a *Crowne*, but then when hee had *fought the good fight of faith*, when hee had *finiſhed his*

Job 42. 10.

Course, then with joy hee *stretched* out his hand for the Crowne, *hence-forth* (sayth hee) *is layd up for me a Crowne of Righteousnesse*; *& quid tu Paulo acceptior*. Dost thou thinke to have it without a *Victory*, it cannot bee, *vincenti dabitur* it is only for them that *conquer*, for them that *continue to the end*. Then comfort thy selfe in this that thou art not bidden to *fight*, but for a *prize*, not to *labour* but for *wages*, though God might *enforce* thee, yet hee *invites* thee, when hee *calls* thee to it, it is for a *Reward*; if it bee to *repentance* hee will *ease* thee, if to *affliction* he will *give* thee *patience*; if to *suffer* with him then thou shalt bee sure to *reigne* with him, and if to *perseverance* then thou shalt have

2 Tim. 4.8.

have a *Crowne of Righteousnesse which God the Lord will give thee in that day, and not only to thee but to all them that love his appearing, and continue to the end*; there is a *sublimitas gratiæ* as well as *gloriæ*; *faith love, patience, charity* may bee in theyr *height*, but *perseverance* is the *top* of all, that *sets* the *Crowne* upon thy *head*, that only lyes at the threshold of heaven, *non qui pugnat habet victoriam, non qui currit habet palmã, sed qui perseverat, coronatur*; it is he only which endureth to the end shall be saved.

Finis coronat opus.

The excellency of this *sheild of faith*, is, that it doth not only *cover* the body but is also a meanes to *preserve*, and *keepe* the other *peeces* of *Armor* from danger; what is the *breastplate of Righteousnesse*

The excellency of the sheild of faith.

without the *sheild of faith*? without *faith* all thy *good workes*, all thy *Righteousnesse* will bee as *nothing*; *whatsoever is not of faith is sinne*; It is *faith* only that *justifies by the merits of Christ*, *and not by the workes of the law*. O the excellency, and efficacy of *faith*! It is *stronger* then *Lyons*, by it *Daniel* closed up *their* devouring jawes; it is stronger then *fire*, not a *hayre* of the three children was *touched*, nor any part of *their* cloathes *singed*; it is stronger then *water*, when that *Elisha* the Prophet made the *Iron* to *swim*; *faith* is that *powerfull favourite* of heaven, *it* hath speedy *accesse* to *Christ*. A man may be dumbe, overwhelmd with horror of conscience, and as it were even stifled by *Sathan*, or

Rom. 14. 23. Gal. 11. 12

Dan. 6. 21 Dan. 3. 5.

2 King. 5. 6

R. B.

or by reason of some great *sinne*, not able to speake for himselfe, yet where *faith* resides, *prospectabit ex altissimo sanctitatis suæ Jehova*, God will looke downe from his sanctuary, that hee may heare the mourning of such as be in Captivity, and deliver the children of death; nay hee will do thus much, if there be but *singultus fidei*, a sob, or a sigh of *faith*, nay, which is lesse, if but a *pant* of *faith* present it selfe, *I will up saith the Lord, & helpe them, & set them at rest*; nay which is least of al, though the *pulse* of *faith* beat not at al, though *David* be like a deafe mā which heareth not, or as one that were dumbe not opening his mouth, yet God will looke downe upon him in mercy, as hee did upon

Ps. 102.

Ps. 12.

The very panting of faith prevayleth with God

upon the poore man sick of
Math.19.2 the Palsey. *Faith* is the *Covenant* of *all Evangelicall promises*, it is the *hand* that must bee *reached* out to *receive* all *blessings*, *Christ* exacts *it* only, *Christ* appropriates all to *faith*, he lookes quite through *patience*, and *charity* upon *faith*; *faith* is the *Mother* of all these *Androgothemos* in the 11. of the *Hebrewes*; *faith* giveth name to *Christians*, it sets the *stampe* on the *metall*, by the *stampe* of *Cæsars* image the *coyne* was knowne to whome it did *belong*, by the *impression* of *faith*; a *beleever* is
Act.15.9. knowne to bee *Gods peculiar*, by *faith* the heart is clarifyed, and cleansed, by *faith* being
Ephes.2.8. dead thou art *revived*; by *faith* thou art *regenerated*, and *borne againe*; by *faith* thou art

art *justified*, *preserved*, and thy *soule* eternally saved, by *faith* thou art *rayſed* from *ſinne* to *newneſſe of life*; by *faith* thou *knoweſt* God, and art *bleſſed* of God; laſtly by *faith* thou mayſt through Gods aſſiſtance expel the *Devil*, and malignant *encounters*, and ſo in the end *having fought the good fight*, attayne everlaſting *Salvation*, an *inheriance* that never fadeth, nor never will decay, but will endure for ever. Ro. 3. 28. Thſ. 1. 58.

The fift *weapon* is the *Helmet of hope*, or *ſalvation*, take the *Helmet of ſalvation*; A *Helmet* in warres is *res per neceſſaria* more then *ordinarily* uſeful it doth not only keep off *darts* that might otherwiſe be *offenſive*, but makes him that wears it looke the *Enemy* in the face *couragiouſly*, and to goe on *victoriouſly* The fift weapon of gods armory.

toriously; Even so he which *trusteth* to this *Helmet of hope*, marcheth on *undãtedly* against all the *Assaults* of the flesh, the *world* and the *Devill*, it makes him looke *death* in the *face*, *assuring* himselfe of *victory*; it makes him *invincible* in the day of *triall*, & it is called the *Helmet of hope* for two Reasons.

why called the Helmet of hope.

First Reason. Heb.6.9.

First; because *Salvation* is the mayne *end* of thy *hope*, which thou doest stil *expect*, and *wayt* for; It is called *Anchora animæ*, *Hope* is the *Anchor* of the *soule* by which it layeth *fast hold* on *Christ*, therefore it is that the *Apostle* couples both together, *and for an Helmet the hope of Salvation*, intimating that *Salvation* is the *end* of our *hope*, and *confidence*.

Thes.5.6.

Second Reason.

Secondly, *Hope* is a meanes to obtaine *Salvation*, it is one of

of those *steps* which thou must *climbe* to *Heaven by*, by *Hope wee are saved*; *Hope* will cause thee to rest assured of Gods protection. The Mariner having cast *Anchor* lyes downe, and sleepes securely, so he that hath cast the *Ancor* of his *Hope* in *Heaven*, whose *hope is in the Lord*, needes not then to *feare* any thing, but may say, and that as confidenly as ever *David* did, I *will not be afraid of ten thousand of men that have set themselves against mee round about*. Againe thou knowest an *Anchor* must be cast vpon the *firme ground*, else it is nothing the better, so thou must *cast* the *Anchor* of thy *hope* on *God* who is both *firme* and *stable*, not relying upon any *sublunary* or *terrene* thing, but on *him* alone; *Trust in the Lord there-*

Ro.8.24.

1 Cor.15. 19.

Ps.3.6.

Pro.3.4. fore with all thy heart, and good reason, *he is a shield to them that trust in him*: wait patiently
Pro.3.5. for the kingdome of heaven;
Lu.21.26. *watch and pray, hoping and expecting for the Lords comming; hope patiently but yet constantly*
Ps.142.2. *the comming of our Lord Iesus*
Ro.5.2. *Christ*, say with *David*, *The Lord he is my hope, my Rock, and my salvation*; this *hope in the Lord will make thee to rejoyce; it will make thee be of good cheer,*
Ps.31.24. and lastly it will make thee blessed: *Blessed is the man that trusteth in the Lord & hee whose hope the Lord is.* Iere. 17. 7.

But now as the Hope of the Righteous is *blessed*; so the
Iob.18.31 hope of the wicked shall *perish*; if thou *lovest* therefore the *salvation* of thy owne *soule* let me advise thee to get *Sanctified hope*, casting it on God, and

heavenly

heavenly things, leaving, and utterly, aboliſhing all *tranſitory pleaſures*, and *glimmering profits* that may any way *draw* thee from this *bleſſed hope* of heaven.

The ſixt *weapon* is the *ſword of the ſpirit*, take the *ſword of the ſpirit which is the word of God* No *Souldier* goeth to *warres* without a *ſword*, it is *vſefull* both to *defend*, and *offend*, to *defend* himſelfe to *offend* his Enemy: So he that *fights* in this *ſpirituall warfare* muſt be ſure to take the *ſword of the ſpirit* with him, to *defend* himſelfe from the *Devill*, and to *offend* him that is alwaies *aſſaulting* him. The *warfare* it ſeems is *ſpirituall* ſo muſt the *weapons* be; as for this *ſword of the ſpirit*, the word of God it is *lively in operation*, it is *profitable* for all it is *inſtructive*, it is *reprehenſive*

Sixt weapon of Gods armory. Eph. 6. 17.

2 Cor. 10. 4. 5.

Heb.4.12.

sive, looke but through that sacred book of God, and thou shalt finde that it doth afford helpe to every one, under what crosse, in what state soever; art thou *wounded* in *conscience*? there is *comfort* art thou *distressed* in thy *body*? there is *remedy*, there is a *salve* for every *sore*, comfort for evey convert. Men commonly now adayes weare swords by their sides, as they walk along the streets to prevent danger that might ensue, if they should be *surprized* by any at unwares. So shouldest thou alwaies have this *sword of the spirit* along with thee to bereadily *prepared* for the least *encounter* of the *Enemy*, so that, if he should come upon thee with the most powerfull temptations, tell him boldly, *Scriptū est*; It is written,

Right use of the word of the Spirit.

I must

I must not offend god, who hath been to mee so mercifull & so loving a father, *Ioseph* was well *armed* with this *sword*, when hee was *tempted* of his Mris. How (saith he) can I *doe this great wickednes, & not sin against God*? so that if thou shouldest be *tempted* to this, or that sin, as to ly, to swear, to deceive and cozen, answer with *Ioseph*, *How can I do this great sinne against God*? &c. and by this meanes thou mayest soone *overcome* the *Devil*, and all his violent *temptations*. Gen. 39. 9.

Mee thinks the very *eye* of God should be as a *sword* to cut off sinne, or at least wise should make thee to abstaine from sinning, for when thou goest about to commit this, or that sinne, presently thou maiest thinke that the *eye* of God is over

over thee, to *see* and *behold* what thou doest, *the eyes of the Lord are upon all the sonnes of men, to give everie one according to his wayes, and according to the fruit of his wayes*; how then darest thou doe that in his *presence* who is Lord over all, which thou art ashamed to do in the *sight* of the most inferiour of his creatures?

Ier. 32 9.

Excellency of the word of God.

Eph. 1. 15
Phi. 4. 7.
2 Kin. 20. 19.
1 Pe. 1. 2.
R. 010. 7. 1

Do but converse with that *word of God*, and thou wilt finde it otherwise, the excellencies of it can no way be expressed. It is the word of *comfort, and trueth*, it *administers peace to thy soule, and comfort to thy conscience*; it is *good to thy soule*, by it thou art *regenerated & born agayne*, by it, *Faith is begotten in thy heart*, It is a *light unto thy feete, and a lanthorne to thy paths to direct* thee

in

in the waies of vertue and piety, It is (as Christ himselfe testifieth) *the word of trueth and life*, it shewes that *God in Christ hath reconciled the world unto him by the remission of sinnes*; It is *milke for babes*, and *meat for stronger men*, seeing then that the *word* carrieth such *power* along with it *receive* it, and *embrace* it as a *word of power*, when it cometh home to thy conscience do not like a child put off the plaster from thy sore finger because it smarteth; againe as it is a *word of consolation*, with what *devotion* shouldest thou *read* it, and with what *attention* shouldst thou *heare* it preached but above all how *carefull* shouldst thou be to *practise* it? what then remains but to take this *sword of the spirit*, this word of

Ioh. 17. 27.

1 Cor. 3. 1.
1 Pet. 2. 25.
Heb. 5. 14.

tolle, lege
tolle, lege

of God into thy hands, out with it on al occasions, make a *sanctified vse* of it, & then be *assured* of spiritual *comfort* here, and eternal *salvation* hereafter.

So now I have done with the *weapons* belonging to a *Christian souldier*, which thou must put on, I say, *put on*, for it is not enough to *have weapons*, but you must *put them* on, and *arme* your selfe with them, *put on then the whole armour of God* that thou mayest be able to stand, and resist in *the evil day* against the *world* the *flesh* and the *Devil*.

Amos.6.3

Being thus compleatly *armed*, and readie for the *skirmish*, take notice, that it is not enough to have one part *armed*, and the other part *unarmed*; but you must put on the *whole armor of God*, if thou doest

Advise to be compleatly armed.

doeſt otherwiſe the *Devill* is a cunning enemy, andhee will ſoon eſpie it. It is reported of *Achilles* the *Græcian Captayne* that his Mother being warned by the *Oracle* dipt him in the River of *Lethe* to prevent any *danger* that might enſue by reaſon of the *Trojan warre*, but *Paris* the *Trojan* his inveterate *enemy* underſtanding alſo by the *Oracle* that he was *impenetrable* all over, except the *heele*, went preſently, and ſhot him in the *heele*, whereof hee dyed. So if thou doſt but *leave* any part *unarmed*, the *Devill* will be ſure to *hit* that, let not ſo much as thy *eye* bee *unarmed*, if *it* bee, hee will *preſent* one lewd *object* or other to thy *ſight* to *allure* thee; if it bee thy *eare*, he will make it *liſten* after *bad counſel*; if

Job 31. 1. Deut. 16. 19.

Prov. 17. 14.

if the *tongue* hee will make
Jam. 3. 5. that a *world of miſcheefe*; if the
hand hee will make it ready
to *act* all ſorts of *miſcheefe*, if
Prov. 13. 4 the *foote* hee will make it *ſwift*
to ſhed bloud; if a *Ship* do but
ſpring a little *leake* at any part
of her, ſhe will in ſhort time
bee *over-whelmed*; If thou doſt
but *leave* any part of thy *ſoule*
ungarded, *ſinne* will preſently
enter in, and being once in,
ſinke thee into the nethermoſt
pit of *hell*. Stand therefore,
and *watch* when the howre
of thy viſitation cometh,
Pſ. 17. *watch, and ſee the kindneſſe of*
the Lord, be ready at all aſſayes
to repell theſe grand, and
potent *enemyes*.

Laſtly, I will now ſhew
thee being thus *armed*, and
prepared, how thou muſt uſe
and put on thy *armes*, and that
muſt

must bee with *prayer*, *praying alwayes with all prayer, and supplication for all ſaynts*; *praying* unto *God* that hee would ſend thee his *ſpirit*. *Prayer* is the *meanes*, and the *manner* how the *weapons* ſhould bee *uſed*; It will not bee amiſſe then to ſhew the *uſe* of *prayer*.

Prayer to bee uſed at the putting on the Armor.

First, *how thou muſt pray*.
Secondly, *when thou muſt pray*.
Thirdly, to induce thee the more to it I will ſhew the *power and efficacy of prayer*.

For the firſt of theſe, how thou muſt *pray*, and in this thou art commanded to uſe three motions; *Aske, and you ſhall have, ſeeke and you ſhall find*,

How to pray.

Math. 7.7.

find, knock and it shall bee opened unto you: here is first *Gods part* to thee; secondly, *thy part* to God; *thy part* to God lyes in these words, *Aske, Seeke, Knock*; thus explaned, *aske* with the *mouth*; *seeke* with the *heart*; *knock* with the *hand*. First, *aske* with the *mouth*. God created the *lippes*, and doth therefore require the *lippes*; *Joakin* the Father of the Virgin *Mary* said, *cibus potúsque erit mihi oratio*, Prayer shall bee meate, and drinke to mee; If thou wouldst but make *prayer* to bee *foode*, and *meate*, and *drinke* to thee, thou wouldst find it more excellent *nourishment* to thy *soule*, then any *corporall foode* can possibly bee to thy *body*; and as there is *difference* betwixt the *soule*, and *body*, the one being *mortall*,

mortall, the other *immortall*, the one *corporall*, the other *ſpirituall*; the one *temporary*, the other *eternall*; ſo there is a great *difference* alſo betwixt the *foode* of the *one*, and the *foode* of the *other*, the *bodily* or *corporall* foode goes in at thy *mouth* to *nouriſh* thee here in this world, but the *ſpirituall* foode of the *ſoule* (which is *Prayer*) doth *proceede* out of thy *mouth* to *keepe* thee, not only in this *world*, but to *bring* thee to heaven in the *world to come*.

Difference betwixt the foode of the body, and the ſoule.

The *Righteous* mans *prayer* is his *delight*, and of prayer there bee three kinds. Prov. 15. 8

The firſt is, *Prayer meerely mentall.*
The ſecond is, *Prayer meerely vocall.*

Three ſorts of prayer.

The

The third is, *Prayer bo[th] mentall, and vocall.*

These three sorts of *Praye[r]* have reference to the thre[e] motions, *Aske, Seeke, Knock*. *Prayer* meerely *vocall* is t[o] *pray* with the *tongue* withou[t] the *heart*, this is that sor[t] which *God* doth so much *ab-horre*, to *mumble* over a few *prayers* and yet not *know* what wee say our selves, *Appropin-quant ore suo, & labiis suis ho-norant me, cor autem à me pro-cul amovent.* *They come neere unto mee* (*sayth God*) *with theyr mouth, and honour mee with theyr lippes but theyr heart is farre from mee*; they put that *farre* from *God* which he doth most *love*, and that's the *heart*. *Lip labour* is nothing worth in *Gods eye* without the *heart*, that

Esay. 29. 13.

Lip-service to God abhominable

hat makes the *lip* acceptable: here are a ſort of people hat make their *lips* theyr wne, ſaying, *who is Lord over s?* but that's not the way to ome *acceptable* to God, to ake theyr *prayers* to become s *ſweete ſmelling incenſe* be- ore him, or to become ſo *owerfull* as to pull a bleſſing ut of *Gods* hand: if thou de- ireſt therefore to *pray* aright, *ake* with the *mouth*, *ſeeke* with the *heart*, *knock* with the *hand.*

The ſecond kind of *Prayer* is, *prayer meerely mentall* that is *meditation*, to *meditate* or *pray* with the *heart* without the *tongue*; this is allowed by God, and approved by him in the practiſe of all the ſaynts. When the children of *Iſrael* were paſſing through the

Pſ. 12. 4. Second ſort of prayer.

Prayer mentall by God approved.

the red Sea seeing *Pharaoh*
hoast behind them, and th
Sea before them murmured
Exod. 14. 14. agaynst *Moses*; but what di
Moses? hee *cryed unto th*
Lord. Cur ad me clamas? wh
cryest thou unto mee? (Sayt
God) whereas it is not ex
pressed that *Moyses* sayd an
thing at all, only it was hi
inward, and *ardent prayers* to
God in the behalfe of th
children of *Israel*: *pray* then
with thy *heart*, *and pray with*
1 Cor. 14. 15. *thy understanding also*, and if
place, and time will admit
pray with thy *heart* and *tongu*
together.

Third kind of Prayer, mentall, and vocall.

The third kind of *Prayer* is
mixt *Prayer*, both *mentall*, and
vocall included in the words,
Aske, *Seeke*, *Knock*, for to
aske with the *mouth*, to *seeke*
with the *heart*, and to *knock*
with

with the *hand* is that, which God so much calls for, *wee will render* (sayth the Prophet Hosea) *the Calves of our lippes* that is, both the *heart*, and the *tongue*. Hos. 14. 2.

Thus I have breefely shewed thee, what is thy part to God, which is to *aske*, and to *aske aright*, now I will shew thee what is Gods part to thee, and that is to give, *Petite & vobis dabitur*; Aske, and you shall have, do but *aske*, and he will *give*, *every one that asketh receiveth*, and every one *that seeketh*, *findeth*; whatsoever you aske in *prayer* if you *beleeve*, you shall *receive* it: what then will this gift bee? what is it that thou shalt *receive*? blessings *spirituall*, blessings *temporall*, *the gift of God is eternall life through* Jesu Math. 7. 8. Joh. 15. 7. Rom. 6. 23.

Jesus Christ our Lord.

Seocnd motion of prayer, to seeke with the heart.

The second branch or motion of *Prayer* is, thou must *seeke* with the *heart*; for the *asking* of the *mouth* hath never *prevayled* without the *seeking* of the *heart*; but the *seeking* of the *heart* hath oftentimes *prevayled* without the *asking* of the *mouth*; let not then thy *heart* goe a wandring after the *pleasures* of the world when thou art at thy *devotions*; God doth promise to bee *found of those that seeke, with the heart*; *If thou wilt seeke him hee will bee found of thee*, as *David* instructed his sonne *Solomon*; and agayne those *that seeke him shall find him*, yea agayne, hee is a rewarder of them *that diligently seeke him*; many other places there are, which through the word

Deut. 4. 19

1. Chron. 28. 9. Prov. 8. 17. Heb. 11. 6

of

of God thou mayst find all of them instancing this truth that God will bee *found* of them that diligenly *seeke him*: when therfore thou *prayest*, enter into thy *chamber*, when thou hast set open the doore of thy lippes, then *enter* into the *chamber* of thy *heart*, but what must thou doe when thou art there? *sweepe* away all thy sinnes with the *besome* of *Repentance*, and then *garnish* and *adorn* it with a *godly life*, as *Solomon* garnished his *Temple* before hee *prayed* in it, 1 *King.* 9. 1.

God will be found of them that seeke him. Ps. 4. 5.

1 Sam. 7. 27.

Now for Gods part, in this Particular, do but *seeke* with thy *heart*, and he will surely be *found*, he *that seeketh findeth*; here is thy comfort, that God will be *found* when thou *seekest aright*, when thou art

Mat. 7. 8

Math. 11. 29. *heavy*, and *weary laden* do but *seeke*, and he *will ease thee*; now thou knowst every thing that a man *seeketh* for, is not presently *found*, so when thou *seekest* God though he will not be *presently found*, seeke him yet diligently, and give not over till thou have *found* him: I but sayest thou, I have long importun'd God by *prayer*, yet after long *expectation* not a sillable of any *answer* at all, to this I answer; looke to thy *prayers*, as *Anglers* do to their *baytes*, if they catch nothing they *looke* upon the *bayte*, then *mend* it, and throw it in again, so must thou looke to thy *prayers* that they be not *mingled* with carnall *corruptions*, thou *askest amisse*, and that's the reason thou *speedest not*: thou wouldest have *health*,

Object.

Answ.

Jam. 4. 2.

God

God knowes *sickneſſe* to be better for thee, thou deſireſt *underſtanding*, God knowes that it would but *puffe* thee up; if thou *prayeſt* for *wealth* it muſt not be to *abuſe* it in *wantonneſſe*; if for *wit* not to *maintaine errors*, have a care how ever not to *beg* for *ſinfull things*; adviſe what to do, ſo live before *men* as before *God*, ſo *pray* to God as if *all the world* were *preſent*.

As for the true *ſeeking* of God, it muſt bee done ſincerely, when all things are rejected for Gods ſake: *whom have I in heaven* (ſayth David) *but thee*, yea when God is thus *ſought*, then all the affections dictate nothing, but the prayſes of God: agayne, *ſeeke* him with *mourning* as *Mary* did for *Chriſt*, the *Church* in

Pſ. 73. 25.

Pſ. 145.

Luk. 2. 48.

The right way to seeke God Cant. 3.4.

the *Canticles* for her *beloved*, & for the place where thou must *seeke* God, it is not on a *bed of downe*, but in a *feild of brambles*, not *cursorily* but *heartily*: thus *seeking* thou shalt bee sure to *find*, thus *praying* thou shalt assuredly *obtayne*, nay, so great is his love that he wil give more

Esay 56. 1.

blessings then thou desirest. The *Centurion* desired *Christ* to speake *sed verbum unum* but one word, yet hee *found* more, there was *one word* for

Math. 8.8.

the healing of his servant, but *many* more in the commendation of his *faith*. *Solomon* desired *wisedome*, but God gave

2 Chron. 1.12.

him *wealth*, and *length of dayes* into the bargayne, *one thing* hee desired, but received *two things* more that hee thought not on; see here the love of

Gods great love to them that seeke him.

God that when thou *seekest* him,

him, hee comes and meetes thee halfe way, and if thou canst not *find* him, yet thou shall be *found* of him, and not only so, but when thou hast *found* him hee gives thee more then thou didst *seeke* for; yet further see *Christs* infinite love to come, and *seeke*, and *save thee that was lost*. *Ecce fons amoris*, behold the very fountayne of love, what! was it not enough to come to *seeke* thee, but to *save* thee also? *O the depth of the love of Christ, and of the wisedome and knowledge of God; how unsearcheable are his judgments, and his wayes past finding out!*

Habendo ea omnia habes.

Luk. 19. 20.

Rom. 11.

Lastly, *seeke* God because that all happinesse is in him: only thou mayst *seeke* a friend but easily *misse* him; *Riches, Honours, and preferments* are

the *only things* that are now adayes *sought*, for whereas *Riches* have wings, a few theeves, or a sparke of fire sends them packing; or if they stay so long with us as death thy do but like *S. Pauls* friends bring us to the grave, as they did him to the *Ship*, & there leave us; nay, *Man gathereth riches, and cannot tell who shall enjoy them*; sometime they passe not to friends but Strangers, *this is the vanity* which *Solomon* saw, *that a man should have riches, and treasures, and not to have the power to eate thereof, but a stranger should eate thereof.* Not unlike to our Pack-horses that carry great burthens for others, and get nothing but gall'd backs for themselves. Sometimes *riches* passe to

The uncertaynty of Riches.

Act.20.38.

Ps.39.6.

Eccles.6.2.

enemyes

enemyes; thus did those of *Haman* to *Mordecay*. But I have children (sayth the Rich-man) what though thou hast? they may bee given from thy children to enemyes thus was it with *Saul*, when the *Amalekite* brought his Crowne, and bracelet unto *David*: admit his children have them, yet how long do they keepe them especially if ill gotten? though thou hast them fast in thy hand, yet they have a squint-eye still looking upon others; there is no more hold to bee had of them, then *Saul* had of *Samuels* lappe, they do but like the *Raynebowe* shew themselves unto us in all their *dayntie colours*, and then they *vanish* away. That great Conqueror of the world

Esth. 8. 2.

2 Sam. 1. 10. *Vix gaudet tertius hæres.*

1 Sam. 15. 27.

caused to bee paynted on a Table; A sword in the compasse of a wheele, shewing that what hee had gotten by the sword, was subject to bee turned about by the wheele of fortune: *seeke* then for God, labour to bee *rich* in *grace*, in *faith*, in *humility*, *lay up treasures in heaven*, in these thou shalt bee thy owne heyre, in the things of this world, another man shall bee thy heire, nay, thou shalt bee *heres Dei*, *coheres Christi*, get this, get al, no man can *want* that hath *Christ* at his Table, as at the marriage of *Cana* in *Galile* *Joh. 2. 9.*

Omnium rerum vicissitudo. Math. 6. 19.

As for *Honour*, how do men *scramble* up those *craggy paths* that leade thereto; and what is *honor*? it is not in *honorato* but in *honorante* the meere

Honos, onus

meere breath of others; *Honors* like pictures seeme fairest furthest off, but if you come neerer you shall find that under the thinne skinne of *honor* lyes a vast corps of *trouble*, and *vexation*.

And for *Preferment*, that last great Idoll of the *world*, how do men gape after it? whence comes it? It comes *neyther from the East, nor from the West, nor from the South* (sayth the Psalmist) but why did hee leave out the *North*? Ps.75.6 to shew, that much might bee done by *endeavour*, by *use of meanes*, but for all that, God would have *one place* to come in at; *seek* then after God, for in having him thou hast all things.

I will now shew thee the third motion or particular *of*

prye,

The third motion of prayer is to knock with the hand. Jam. 4. 5.

prayer, and that is, thou must *knock* with the *hand*, as much as one should say, doe as you say; as thou sayst well, so thou must *doe* well, *shew thy faith by thy workes*, let thy *Religion* shine through thy *life*, and *conversation*. Bee not like those that *pray*, and *practise* not; God will certaynely abhor such, because their *hands are embrued in blood*; If that a *subject* should *offer* up a *Petition* to the king, having his hands *bloodily dyed* in the *blood* of his sonne, dost thou thinke that hee would *accept* of it? by no meanes; hee would surely bee so farre from *acceptance*, that hee would make him feele the *severity* of law; And thus it is, if thou should st *offer* up thy *prayers* to the *King of Kings* with thy hands

Esay. 1. 15.

embrued

embrued in the *blood* of his *ſonne*, the *Lord of life*, ſtill *crucifying* him afreſh by thy ſinnes, which are as ſo many ſpeares thruſt into his pretious ſide; doeſt thou thinke hee would *accept* of it? I trow not: *knock* then with a *Religious hand* if ever thou deſireſt God to open unto thee. *Aske* and thou ſhalt bee ſure of *temporall things*, *ſeeke*, and God wil give thee *ſpiritual bleſſings*; ſo *knock* and hee will give thee *eternall life*, that is, hee will *open* the gates of heaven, and give thee *everlaſting happineſſe* more then thy *heart* can *wiſh*, or thy *tongue* deſire.

Heb.6.

Math. 7.8.

Now theſe three motions, *Aske*, *Seeke*, *Knock*, being put together make up that third kind of *prayer* which I have heretofore diſcover'd already.

But

But before I passe any further, mee thinks I heare thee whisper this Objection, which not only thou, but many thousands object unto themselves *viz.* that there were some that did *knock*, and yet they were *not opened unto*. *Luke* 13. 24.

Object.

Luk. 13. 24.

To this I answer, they did not *knock* with a *Religious hand*, not with the *hand of faith*, they had no oyle in their Lamps; It is not enough to say well, but to do well; not to have *Religion* only at the *tongues end*, but to have it *truly* in the *practise* of it, those had *Lampes*, *but no oyle*. *Religion* without *practise*, and that's the Reason they were excluded: they are not *Nominals* but *Reals* that are admitted into *Gods Grammar*.

Answer.

Math. 25. 1.

There

There are some that shal *knock* and say, *Lord, Lord, have wee not prophesyed in thy name, and in thy name cast out Devils, and in thy name done many wonderful things?* some agayne shall *knock*, alowde, and call strongly to the Lord; saying, *Lord, Lord open unto us*; *Orationis instantia est pulsatio*, *Prayer* is indeed a *spirituall knocking*, and this prayer of these damned ones, was a well compacted one, if it had come from beleevers; for, Math.7.23 Luk.13.25

First thing they desired was, *Res optima*, the opening of heaven, and *prayer* is able to doe it, *prayer* is an excellent picklock, thus did *Eliah*, and the *Theife* on the Crosse *open* heaven.

Secondly, theyr *Prayer* was *modus optimus*, a Prayer of unity,

unity, they *all* beganne to say, and it was a *prayer* of *fervency*, they were *hot* in the *pursuite*, like the children of *Israel* in extremity, they cry aloud to the Lord for releife; there's the *unity* of their *prayer*.

Thirdly, it was *scopus optimus* the best object on which they could fasten themselves, they go to the *Fountayne-head*, they *ingeminate* the word, *Lord, Lord*; and it is that word where all good men beginne their *prayers*; *Prayer* is called a *Conference* with God; if it hath not relation to *God*, it hath not the *definition* of *prayer*, they of *Rome* pray to *Saynts* and *Angels*, but it is most sure, that if it bee not *Domine* it cannot bee *Domina* if hee that cals out *Lord, Lord* shall

ſhall not *enter*, then hee that prayes to my *Lady* wil hardly find *admiſſion*, therefore this *prayer* of theirs was well *terminated*, and in that regard a *good prayer*. But what of all this? here's goodly *bloſſoms* but no *fruite* at all; theſe things are ſeemingly good but all theſe will not ſerve the turne, that which doth follow poyſoned all the reſt which may bee reduced into theſe 4 heads.

Firſt, it was *Oratio extorta*, the *feare* of *Iudgment* brought them to it; in this life God often called unto them but they would not heare, they thought as too many do that *a Lord have mercy upon mee* at their death would have, done it, but now to their ruine they behold hell open to re-

reive

ceive them, heaven shut upon them, they there for cry out, *Lord, Lord open* &c.

Secondly, it was *Oratio hypocritica*, it had all *forme*, but not the least *power* of Godlinesse in it, a Godly man cals *Lord*, and *Piety* doth *ingeminate* the word, but these damned creatures could not say with *David*, *my Lord*, and *my God*; but this *prayer* of theirs as it was *verball*, so not *cordiall*, as *verball* not *reall*: they had despised *Christ* in this life, they would not have *him* but *Barrabas*, not his *saving grace*, but their owne *vile affections*, and now when their *workes* as *fruits* of their *faith* should have *pleaded* for them, now it is that they belch out hypocriticall *expressions* for the obtayning of that which

which their owne *incredulity* had in this life *forfayted*.

Thirdly, it was *Oratio arrogans*, a most saucy, arrogant *Prayer*, what did they thinke that God would bee *pleased* with *sounds*? they cry aloude unto God; it is true if a man bee deafe wee stretch out our throates unto him; but what *presumption* was this to call out thus unto God, who *is nigh unto all them that seeke him? hoc non est orare omnipotentem, sed derogare*; but there is a worse thing in it then all this, they came *cloathed* with their *sinnes* before him, whose *pure eyes* can *endure* no *uncleanesse*; they did *dye* in their *sinnes*, and *filthinesse*, and then were past *washing*, or *cleansing*; it was therefore *Opus audacie* Ps. 34. 18.

cie an audacious prayer.

Fourthly, it was *Oratio intempestiva*, an unseasonable Prayer, when the gate is shut one minute is too late, *momentum est unde pendet æternitas*, there is a moment of time whereon depends eternity: but that must bee in this life, for God heares *prayers* only in a *time accepted*; here is the *place*, and here is the *time* too, hereafter is neyther *place*, nor *time*, *serò levavit dives oculos*; prayer is a *grace* of the *way*, not of the *Country*; *prayers* hereafter are *turned* into *prayses*, this *prayer* of theirs must needes therefore bee *unseasonable*: now you have the Reason why *Christ* knoweth them not, *knock* they may, but let them *knock* never so long *Christ* will not *open*, because

Math. 7. 22.

they

they are workers of iniquity.

Knock therefore with the *hand* of *faith* as hard as thou canſt, even at this *beautifull gate*, and ſay with the Pſalmiſt, *Ariſe Lord why ſleepeſt thou?* then thou ſhalt have this bleſſed anſwer returned, *I will ariſe, and ſleepe no longer, and will open unto* thee, ſo that I ſay, *Aske, and have, ſeeke and find; knock and it ſhall bee opened unto thee.* Pſ.44.23. Pſ.12.5. Math.7.8.

Thus I have ſhewed thee the three kinds of *prayer* wherein there is *thy part* to God, and *Gods* part to thee, I have alſo ſhewed thee the *manner* how thou muſt *pray*, now I will proceede to the ſecond branch, that is, the *time* when thou muſt *pray*, *pray alwayes*, that is to have a *heart alwayes* compoſed to *prayer*, The manner how to pray. 1 Theſ. 5. 17.

prayer. Leave then that fond excuse which too many now a dayes make to themselves, to put off *prayer*, and say that by reason of theyr employments they have no time for *prayer*: just may it bee with God to send a Plague of Pestilence upon such carnall Gospellers, which may hinder their employments, that they may have vacant time enough to call unto him, and so bee left voyd of excuse; but if thou wilt have thy proceedings *prosperous*, *pray*; if thou desirest to spend thy time wel, *pray*; bee it for *peace*, bee it in *warre*, bee it in time of *pestilence*, bee it for *superiors*, bee it for *inferiors*, be it for things *spirituall*, or things *temporall*, bee it for the *state of the whole Church*, bee it for any parti-

cular

cular *member* therein *afflicted* bee it to be freed from those *troubles which the craftie and assaults of the Deuill, or man shall worke against thee*; pray still; and excellent are those formes, which the *Liturgy* of our *Church* presents unto thee upon these and all other occasions whatsoever. Thou mayst reade how that the Prophet *Daniel prayed* three times a day. *David prayed* seaven times a day. *S. Paul* gave himselfe *continually* to *prayer*. *S. James* his knees were hardned like the hooves of a horse by constant *kneeling* in *prayer*: but the *knees* of most men in these dayes are like those of Elephants, not able to *bow* at all; how many are there that *pray* not once a day? not once a weeke? nay, how many thou-

Divine Service of the Church most usefull.

Dan. 6. 10.

Psl. 119. 164.

Act. 10. 3.

Prayer an excellent way to prevayle.

thousands that call not to God at all, how do they thinke that God will defend them? Certainly he will not: do thou therefore get thy selfe within the compasse of his protection, *pray*, powre out thy Soule before God, and if conveniency of place will not admit the expression of thy mouth, use holy meditations, which is a kinde of *talking with God*; but withall *pray alwayes and watch in the same*; In the time of warre there is alwayes a sentinell *watching* to prevent the sodaine *incursion* of the *Enemy*, and sure I am that thou art alwayes at enmity with the *Divell*, he still strives to *assault* thee; thou hast need therefore to be still upon thy *guard*, stand out in *defiance*

Col. 4. 2.

Great need of Prayer at all times

looke

looke to him close or else he will creepe in at one loope hole or other; but as in wars the watch seeing the *Enemyes* approach, gives notice to the *Generall*, do thou likewise; if the *Devill* chance by some nonslight or other to come so neere as to *close* with thee, call to *Christ Jesus that great Captaine of thy salvation*, under whose *banner* all true *Christians* fight, and have vowed to continue his *faithfull* souldiers to their lives end, at whose very appearance that grand *Enemy* of Mankind will make a sodaine retrayte, *not daring like a Dunkerker to board a ship that is thus manned, and provided with ammunition.* Heb.2.10.

I have now shewed thee how to pray, and when to

pray now for thy greater encouragement in the combat I will declare the power, and efficacy of prayer.

The very meaneſt and filliest beaſt in all the wilderneſſe is not ſo much appalled at the roaring of the Lyon, as the *Devill* that roaring lyon is affrighted at the *prayers* of a true Chriſtian, and why? becauſe he knowes them to be ſo prevalent with God; *Prayer* is ſo *forcible*, that nothing can withſtand it, by it *Daniel* ſtopt the mouthes of the Lyons, and by it Jonah opened the mouth of the Whale. By *Prayer* Eliah locked up the heavens ſo that it did not *raine upon the earth for the ſpace of three yeeres, and ſix monthes*, and then againe by *Prayer* hee made *raine to deſcend*

Dan. 6. 22.

Jonah. 3. 8.

Jam. 5. 17.

descend from heaven upon the Earth in great abundance, so that the Earth brought forth its encrease. It was the *Prayer* of *Joshua* that made that nimble post of Heaven who *like a Gyant deleghts to runne his course* to stand stone still in the middest of the firmament; when *David* was at his wits end, and did but *pray* that the wicked counsell of *Achitophell* might come to nought, God stept in with comfort, and caused *Achitophels* counsell to end in a halter; The *Apostles* being met together, did by *prayer* make the very house *crack* where they were. *Prayer* is of that force that it will conquer Gods attrybutes, it will lay hold on Gods arme, even that arme which hath

Josh. 20. 12

2. Sam. 17.

Act. 4. 31.

R. H.

done such wonders of old, and will hold it and as *Iacob* did, never let him go *till he give a blessing*; It will fetch God downe from heaven, S. *Paul* knew it well enough. Our saviour was so powerfull in *prayer* whilest he was in the garden that he *fetcht* down *Angels*: there was never but *one Transfiguration* & that was occasioned by *prayer*, St. *Stephen* by it got St. *Pauls* Conversion; and by the same way St. *Paul* had his *eyesight restored* & his *understanding enlightned* by *prayer Moses* was called *filius precū* the sonne of *prayer*, if *Moses* did but *pray* Gods anger was appeased, and the Plagues from *Pharaoh* were sodainly removed By devout *Prayer* the pestilent affections of the mind are healed &, the

Gen. 32. 26

Examples of praying men.

Act. 9. 11.

Exod. 33. 8.

the bodily passions cured; *Prayer* is a vertue that *prevaileth* against all *temptations*, against all cruell *assaults* of infernall spirits, against the *delights* of this lingring life, and the violent *motions* of the *flesh*, So *St. Jerome*; by *prayer* (saith *Cassiodore*) the anger of God is *asswaged*, pardon is *procured*, punishment *avoyded* and large rewards *obtayned*; nay a very Heathen himselfe could say thus much, that *the surest way for men to avoyd the danger of their enemies was to be busily occupied in devout Praier.* It is the only *ladder* to climbe up to Heaven by. In the time of persecution no better way to the throne of grace then by *Prayer*; It is *via equissima*, The most equall way; for where *Prayer* is the *Advocate*,

Antisthens

Prayer the onely way

God is the *Umpire*; it is *via tutissima* the most safe way, all humane dependances may be intercepted but nothing can hinder *prayer* from its ascent to heaven; it is a strong peece of *armor* that will stand out the shock of any feirce encounter whatsoever. *Prayer* is also *via mitissima* the mildest way, it is *armor* but for *defence* only; and lastly is *via promptissima the* most ready way, other *wayes* may admit of delayes, there may be *rubbes* in the way, but *Prayer* is swift is violent in its motion, it is in heaven before it is out of the lips, no *persecution* can *stop* it, not any *afflictions* can *intercept* it; the tongue, the lips may faile in their Office but no cruelty can once reach the duty of *Prayer*; if *persecutiou*

Prayer wil make way through all difficulties.

cution be a *hatching*, Prayer can prevent it: if the Cloudes of *affliction* beginne to overcast, *Prayer* can make them wast away as the *morning dew* but admit that *persecution* be come, that thy *soule* is as it were *drenched* in affliction *Prayer* can divert them, and though the sunne set in sorrow, yet joy comes in the morning; when freinds faile then comes in God with consolation so that I say in all things *pray*, be conversant in *prayer*, if any thing trouble thee, *pray* still, the holy *Martyrs* when they wrote any letters to their freinds, they concluded with this word *Pray* thrice repeated *Pray*, *Pray*, *Pray* to intimate the continuall & comfortable use of *Prayer*. Hos. 6.

Now I have shewed thee

the *Christian Armour*, with the manner how thou shouldest use it: now I will *discover* the *Adversaries* against whom thou must *fight*, but first give mee leave to counsell thee (as the Apostle doth) to *stand fast in the fayth*, and *quit thy self like a man*; *stand fast also in the liberty wherewith Christ hath made thee free*, and againe I say *stand fast in the Lord*, stand therefore ready, stand sure, and stand to the end, and then be *assured* of a *victorious Conquest* in the conclusion.

Ephes. 6. 14
1. Cor. 16. 13.
Gal. 5. 1.
Phil. 4. 1.

The first Enemy the World.

The first *Enemy* that presents himself in the lists is the *world*; how potent this *Enemy* is many in the world can testify who are yet captivated by pleasures of it, not being able to helpe themselves but live,

live, and dye profeſt ſlaves to their great Lord and Maſter This *Enemy* the *World*, is without thee, whereas the *Fleſh* is within thee, and the *Devill* about thee yet they have clapped hands together, they joyne their forces together to deceive, to intrap and to entice the very children of God to their moſt wicked allurements. Looke therefore about thee, and firſt ſee whether all be well at home, whether thou beeſt at peace within thy ſelfe, whether any inbred corruption lyeth lurking in thy *heart*, that is a friend to the *world*, looke to thy own *fleſh* that falſe ſeeming freind of thine, leaſt it doe betray thee; do not connive at the *fleſh*, if thou doſt it will be a ready way to

The fleſh a private Enemy.

have thy throat cut, for this one enemy within thee is more then tenne without thee, like *Jehohanan*, and *Shimeon*, who did almost as much hurt to *Jerusalem* within, as *Titus* and all his warlike *Souldiers* did without: or like those Traytors in the *Trojan* horse, fifty of them will do more hurt in one night then tenne thousand open enemyes in tenne yeeres.

COR *Civitas Omnipotentis Regis.*

An *Enemy* besieging a Town, the *besieged* within shut up the *gates*, lock up all the ports, and keepe a constant *watch* and *ward* that no man may come in to discover their strength: do thou likewise shut up the gates of thy *heart*, the *gates* of the *City* of the great God that no *rotten*, or

evill

evill communication may *proceede* from it out of thy mouth, or that no allurements of the *world* come into it to betray it, but alwayes keepe it *unspotted*, and pure, like to the *Temple of the holy Ghost*. Now having given thee an *Item* of the impediments in this *battle* & discovered the fly *ambushments* of the *Enemy*, in setting *thy selfe* againſt thy *self*, I will ſhew thee a way how to *wayle* thy ſelfe and to come off *victoriously*; and thus it is.

1. Cor. 6. 19.

Let not thy *conſcience* bee *ſpotted*, and *defiled* with *ſinne* if it be; it will fly in thy face, and ſo become one of thy greateſt *oppoſers*; on the contrary, having thy *conſcience* pure, how uncontroulably doſt thou come on, & how *victoriously*

Hic murus aheneus eſto Nil tonſcire ſibi.

Act. 13. 1.

Act. 16.

Heb. 9. 14. 2. Tim. 1. 3. 4. 2.

Mens conscia recti.

Glorieusly dost thou come off in this *Christian combat? live then in a good conscience before God; exercise thy selfe alwayes to have a good conscienct voyd of offence toward God, and towards man; purge thy conscience from dead workes; serve God with a pure conscience, not having thy conscience seared with a hot iron:* having thy conscience thus qualifyed, come what will come, thou needest not feare at all, let the *Flesh* come, let the *Devill* come, let the *World* come, let them all come they shall not be able to touch one haire of thy head, or do thee the least harme possible.

Now thou art come to joyne *battle* with this *Enemy* the *World*, that the *world* is an *Enemy* is without all doubt hee

hee that seekes to deprive, and cozen thee of thy estates, and never leaves till hee have brought thee to beggery cannot certaynely bee thy freind, such is the *World* that seekes to *deprive* thee of thy *heavenly state*, and so bring thee to misery; Alas! what is the *world* but *vanity of vanityes*? Solomon found it so, and thereupon advised to *remove farre off all vanity*, denounceth a Judgement agaynst those that *draw iniquity with Cart-ropes of vanity*; yet the very thoughts of man are *vayne*, and the imaginations of a man are *vayne*, so naturall is it for a man to live in *vanity*; but for thy part cast these cords off; for the frindship of this *world* is *Enmity* with God, here thou hast

Eccles. 1.2.
Prov. 30.8.
Esay 5.19.
1 Cor. 3. 20.
Rom. 1.21
Jam. 4.4.

The world nothing elſe but vanity.

haſt as it were preſented unto thee the effigies of the *world* now I will ſhew thee the *glory* thereof; Let a man hold up the richeſt colour againſt the ſunne as Skarlet, Purple or the like, nay let a man that delights in gay cloathing make himſelfe never ſo fine, and go never ſo coſtly, and let him bee beſet with orient Iewels, yet I ſay put all this againſt the ſunne hee ſhall ſee but a black and darke ſhadow for all this fayre ſubſtance: ſuch is the end of all this *worldly* traſh, let it be eſteemed never ſo much, *Pleaſure*, and *Profit* will be but black when darkneſſe is upon the mountaynes, nay they will not only bring *ſorrow* to the heart, and *paleneſſe* to the lookes but which is worſt of all

all, *darkneſſe*, yea *thick darkneſſe* that may bee felt: yet ſtrange it is to ſee how many men now a dayes delight in this *world*, how like children they runne and catch after butterflyes, goe after ſhadowes, ſetting up a reſt here where there is no *continuing City*: what comfort, or Reſt is to bee found here? goe but a long the ſtreetes and thou ſhalt find ſome ſinging, and but ſtep further, and thou ſhalt ſee ſome mourning, the bels tolling for poore expiring ſoules, others carryed to their long home, *Rachel* mourning for her children becauſe they are not; what alaſſe is the life that is here enjoyed! take but a ſhort view of the ſeverall ages, of the ſeverall eſtates, of the inſepara-

Exod. 12.

Heb. 11. 6.

Math. 4.

The life of this world miserable in all estates. In the Ages.

ble adjuncts, of this life and it will easily appeare that meerely to live, is no great happinesse.

First, an *Infant*, that's a life of pitty nine months close Prisoner in the dungeon of the wombe, not beholding the light, which when hee comes into, how sadly hee salutes it, presaging his hard welcome, shaming that hee is naked, lamenting that hee is borne, repining that hee is borne to misery, then if his Cradle proves not his Coffin; he lives a *Child*, that's a life of folly in his speech, thoughts, and Actions; *youth* succeeds, that's a life of sinne *Manhood* the flower of all a life of vanity; *Old age* that's a life of death; this is the life in ages, what is it then in callings?

Man

In the Callings.

Man lives eyther *single*, and that is a *free life* but *uncomfortable*, or hee takes a wife, *wed-lock* is the *schoole* of *patience*; demure *Sarah* chid with *Abrahã*; blear eyed *Leah* wrangled with *Jacob*, scornefull *Micol* scoffed at *David*, stubborne *Vashtay* will not come at *Ahashuerus* call; and tis no better in the men, discreete *Abigail* lights upon a churlish *Nabal*; *Pilate* was as unkind a husband as an unrighteous Judge denying his wife the life of our blessed Saviour: whether the life bee *private* or *publike* whether wee eate the *bread* of carefull *Industry*, or the *sweete unsweat for bread* of an unacquired *Patrimony*, in the most retired quiet plentifull condition something fals out still verifying

fying that of our Saviour, *Sufficient to the day is the sorrow of it*; breifely thus by a learned *Gentleman*.

The World's *a* bubble,
and the life *of* Man
Lesse then a span,
In his Conception *wretched, from the* wombe
So to the Tombe;
Curst *from his* Cradle, *and brought up to* yeares
With Cares, *and* feares.
Who then to frayle Mortality *shall trust*
But lim's the water, or but writes in dust.

2

Yet whilst with sorrow *wee live here* oppresst
What life *is best?*
Courts *are but superficiall schooles*

To

To dandle fooles,
The Rurall parts *are*
turn'd into a den
Of savage men;
And where's a City *from*
all vice so free?
But may bee tearmed the worst
of all the three.

The worlds misery in all estates.

3

Domestick cares *afflict the*
husbands *bed*
Or paynes his head,
Those that live *single take*
it for a Curse,
Or doe things worse,
Some wish for Children,
those that have them, none
Or wish them gone;
What is it then to have, or
have no wife?
But single thraldome, *or a*
double strife.

4 *Our*

4

Our owne affections ſtill at home *to pleaſe*
Is a diſeaſe.
To croſſe the Seas to any *forrayne ſoyle*
Perill, and toyle;
Warres *with their noyſe* afright *us, when they ceaſe*
We are worſe in peace;
What then remaynes but that wee ſtill ſhould cry
Not to bee borne, or being borne to dye.

Looke where you will, like *Noahs* Dove, thou ſhalt finde no reſt for the ſole of thy foot, how much *evill company* doth the world preſent unto thee? come (ſay they) let us be merry, and ſpend the time in jollity, *let us eate, drinke, and be merry* 1 Cor. 15. *for to morrow wee ſhall dye,* and they

they have authority for what they say, they have a Prince to countenance them out, but their prince, and they shall be cast out both together. Is it so then? what remains? *Doth the whole world lye in wickednesse?* Seeke then *the kingdome of God*, Christs *kingdome is not of this World*; and that thou mayest the better *steere* thy *course* in this tumultuous sea of the *World*, have a care to keepe off these two *Rocks*.

Joh.12.31.

1.Joh.5.19

Joh.18.36.

1 *Gilded Pleasures.*
2 *Golden Profits.*

Gilded Pleasures Golden Profits maine impediments of Christianity. *Nulla est sincera voluptas.*

For the first, what is this *gilded* or *paynted* pleasure? it is a *paynted* shadow for there is no *true* pleasure in this *world* though thou lyest upon the bed of Ivory, and eatest the *Lambes of the flock*, and

Amos 6,4, 5,6. Eccles 11.1

and the *Calves out of the stall*, and *sing to the sound of the Viol inventing instruments of Musick*, *and drinking winne in bowles*, yet what of all this? thou shalt at last *come to judgement* yet for all this how do men rowle out their pretious times? how do they cry out, here's a heaven upon earth? how do they set a side this day and that day? one day for their pleasure, another for their profit, such a day to receive their Rents, such a day to take their pleasures but what of all this time is set a part for Gods service? either for duties publicke, or private; heres no *Remembrance of the afflictions of* Joseph, no holy emulation with *David In Templum Domini eamus* let us go to the house of the

Amos.6.6.

Lord

Lord, there is the true heavenly pleasure to be found, in stead of all this, there is swearing and swaggering, hunting, and hawking, hawking after soules whilest the *Devill* that cunning fowler is laying nets for their soules, they cry *Eamus* come let us go, but whither? to do wickedly, I and they go in troopes too, and they have good fellowship too, but alas! what fellowship is there in such unfruitfull workes of darknesse? Could but the voluptuous man thinke, and verily beleeve that saying of St. *Paul* that he that *liveth in pleasures is dead whilest he liveth*, he would not go on so merrily as he doth, but let any man tell him that he is dead, he would presently answer, how can I be dead? 1. Tim. 5. 6

who

The carnal man a mere dead man.

who is more lively, or hearty then I am? who takes lesse care then I? who hath lesse trouble then I have? do I looke as though I were dead? but let mee tell him whosoever he is, that he is the very Picture of death, he is in a spirituall lethargy, *dead in sinnes, and trespasses* yet sees it not, feeles it not, he sees not the *hand writing upon the wall* which made *Belshazers* knees knock one against another, hee sees not the hand writing in the scripture that the *wages of sinne is death*, and thus it is with the drunkard; he takes much pleasure in his Cups but if he did but consider that there was *mors in olla*, death in the pot, he would not take off his cups so roundly, what is this more then to live in plea-

Ephes. 2. 1.

Dan. 5. 5.

Rom. 6. 23

sure,

sure, and wantonnesse to bee *lovers of pleasures, more then lovers of God*, how sweete a name too do they give their pleasures? *sweete* pleasures; for my part I do wonder what they do or can *sweeten*, can they *sweeten* death here? or can they *sweeten* death hereafter? can they *sweeten* the paynes of hell? *Solomon* had as much pleasure as the world could afford, hee had *costly houses, fayre Vineyards, gardens, Orchards, hee had much cattel, and much coyne, hee had also men servants, and mayde servants, hee had men singers and women singers, what his eyes delighted in hee witheld not from them, but what was the issue of all this goodly pleasure?* hee looked on all his *workes that his hand had wrought, and*

2 Tim. 3. 4

that this was also vanity, and vexation of spirit, and there was no profit under the sunne. Set then thy cheefest delight and pleasure in God at whose *Right hand are pleasures, and fulnesse of pleasures for ever more.*

Eccles. 2. 11

Ps. 16. 11.

Now I will shew thee the second *impediment* or hinderance in the way to *salvation*, and that is *golden Profit*, this it is which draweth away many from the consideration of goodnesse, & their owne happinesse how many are there that like the *foole* in the Gospell sing *Requiems* to their soules, and why? because they have *goods layd up for many yeares*, his *goods* were the *ground* of all his *mirth*, his *profit* was the *cause* of all his *pleasure*, but God made him

quid non mortalia pectora cogit.

him, a *foole* upon Record for his labour; *Thou foole this night shall thy soule bee taken from thee*, &c. yet strange it is to see what suing, what running, what riding, what sayling, what swimming? and all to get a little *profit*, which is no sooner had but presently betakes it selfe *to it's wings, and flyeth away*; but this is not to *use the world as though they used it not*, not to *have the conversation without covetousnesse*, not to *have the conversation in heaven from whence there is expectation of a Saviour*; I but sayth the carnall minded man if I should *pray*, and follow this *heavenly calling* so much I should soone become a beggar.

Luk.12. 19.

Per mare per terras currit mercator ad Indos.

Prov.23.5.

1 Cor.7. 13.

1 Pet.1.15

Philip.3. 20.

Object.

Answer.

To stop this fond and fooish Objection, and plea

for advantage of ſinne, let him firſt tell me what advantage ſinne hath at any time procured, hee that *winneth the whole world, and looſeth his owne ſoule* hath but a poore bargayne of it, cannot a man live unleſſe hee ſpend his whole life in carking, and caring for the things of this world? cannot a man have time for God, and his calling too? *Religion* muſt bee the *unum* the one thing of this life, but not the *unicum* the only thing of this life to doe that and nothing elſe, a man may ſerve God in the performance of his calling, no man is forbidden to follow his calling but hee is deſired to give God a place with it. There is a great *difference* betwixt the *Church bell*, and

Math. 16. 26.

Carking care forbidden.

and the *market bell*; the *market bell* ringes but *once*, yet at the *sound* of it what *running* is there to the market by troupes, happy is hee that gets thither first; but for the *Church* that may ring Peale after peale one Peale after another yet much a do to get a man to the Church, and if his body bee *rung* into the Church yet a thousand to one but his mind is gonne a wollgathering after the things of the *world*, the very desires of his *heart* are upon the *world*, the *world* is his treasure and *there his heart is also*, but it is otherwise with a child of God, all things with him are but *dung*, *and drosse in comparison of Christ Jesus*, hee lives in this *world* but not according to this *world*, hee

Math.6.21

Phil.3.8.

None but Christ.

None but Christ is the Godly mans note

lives in the *flesh* but not according to the *lusts* of the *flesh*, hee so useth the *Creature* that hee alwayes hath an eye on the *Creator*, but let thy *conversation bee in heaven from whence thou expectest a Saviour*; *first* in thy meditations on God and heavenly things; *secondly* in thy affections desiring to bee *dissolved*, *and to bee with Christ which is best of all*; *Thirdly*, in thy practise, living in a *good conscience toward God*, *and towards men*, though thy *hand* bee upon the *Helme* yet let thy *eye* bee upon the *starres*, thy *heart* being thus *planted* in heaven thy *hands* thy *head* thy *foote* will become the happy *instruments* of *Gods glory*, and all that is *within thee praise his holy name*.

Philip. 1. 23.

Act. 23. 1.

This *Enemy* the world being

being thus layd open and discovered, ſtand ready *armed*, and take unto thee the *ſword of the ſpirit* which is the *word of God*, take this I ſay into thy *hand*, and *ſtrike* with it. If the *world* ſeeke to *allure* thee to *pleaſure*, hit him home with that ſaying of *Solomon*, *hee that loveth* Pleaſures *ſhall bee a poore man*, *Prov.* 21. 17. and agayne with the *Apoſtle*, *hee that liveth in* pleaſure *is dead while hee liveth*; and at hin agayne with that of *Job*; *My delight muſt be in the Almighty*, that the *wages of ſinne is death*, and therefore thou muſt not, thou mayſt not, thou dareſt not *doe this great treſpaſſe*, *and ſo ſinne agaynſt God*; but if the *world* ſhall ſtill perſiſt to *tempt* thee, reach him with Gods promiſes which

The Chriſtian Soldier in battle agaynſt the world.

1 Tim. 5. 6.

Rom. 6.

hee hath made to theſe that take pleaſure in him, that hee that *delights in him he will give him his hearts deſire*, *Pſalm.* 37. 4.

If the *world* come upon thee agayne with *profits* and *riches*, tell him that the *treaſures of wickedneſſe profit not, but Righteouſneſſe deliuereth from death. Prov.* 10. 2. and agayne that *delectable things ſhall not profit*, *Eſay* 44. 9. and what were it for thee to *winne the whole world and to looſe thy owne ſoule.* But if for all this the *world* ſhal ſtil *aſſault* thee, at him boldly, & tel him that, *Godlineſſe with content is great gayne* 2 *Tim.* 6. 6. and *profitable to all things* 2 *Tim.* 4. 8. Now for the cloſe off al that I may take thee quite off from the *world*, and the things thereof

Prov 10. 2

Eſay 44. 9.

Math. 6. 26

Exitus acta probat.

thereof consider the *end*, it may *beginne* well but I am sure it will *end* ill, thou mayst take the *pleasure of sinne for a season*, but the *issue thereof is the wayes of death*, there is but one *end*, and bee assured that that *end* will certaynely come, and that perhaps sooner too then thou art a ware of; doe but consider the *end* of covetous *Achan*. *Josh.* 7. 25. take but notice of the *end* of greedy *Ahab* 1 *King.* 22. 34. looke bnt into the end of miserable *Gehezi* 2 *King.* 5. 27. but above all forget not that wretched *end* of trayterous *Judas* who for thirty peeces of silver betrayed his owne deere M^r. *Math.* 26. 15. see what *ends* they all came to here, what portion they have now, and what they shall

Prov. 16. 2.

The end of worldlings considerable.

have hereafter; *Let al thoſe that thus forget God remember leaſt hee ſodainly teare them in peeces & there be none to deliver them*; by this time I hope thou art well *furniſhed* to *encounter*, and come off *bravely* with this great Idoll the *world*, but behold there appeareth a ſecond *Enemy*, *the fleſh*; by his out ſide hee ſhould bee a *freind*, ſuch a *freind* hee is I am ſure that thon broughteſt from honne with thee, but truſt him not if thou doeſt hee will in the *end* deceive thee, whereas the *world* is without thee this *freindly Enemy* is within thee, and therefore the more *pernicious* becauſe hee is in thy boſome, a ſerpent hugged in thy breaſt, one that is at bed and boord with thee, but ſince thou

Pſ. 112.

The ſecond Enemy, the fleſh.

Non intus ut in cute.

Anguis in herba.

thou canſt not tell which way to avoyd him be alwayes prepared for him, watch him narrowly, and take him off betimes, ſuppreſſe the riſing of evill motions, *foris hoſtem ſi nun habes invenerit domi*; if thou haſt not an *enemy* a broade thou ſhalt alwayes be ſure of one at home, thy *fleſh* thou muſt have *aut hoſtem aut ſocium*, eyther a *freind* or an *enemy*, how like a *freind* doth thy *fleſh* looke? but how like an *Enemy* doth hee lurke? that hee is an *Enemy* is without all doubt, an *Enemy* I meane to thy *ſalvation*, for the *fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh and theſe are contrary one to the other Gal.* 5. 17. there is no agreement betwixt *God* and *Belial*, and there cannot bee any

Fronti nulla fides.

Gal. 5. 17.

any *correspondence betwixt* the *flesh* and the *spirit*. One Nation being injured by another doth by way of *Revenge* make a Provision for *warre* and then beginnes a fearefull Battle on both sides; so it is betwixt the *flesh*, and the *spirit*; the *spirit* assayles the *flesh*, and the *flesh* by way of *Revenge* sets upon the *spirit* agayne, hence is that advice of the Apostle, *abstayne from* fleshly *lusts which warre agaynst the* spirit. 1 *Pet.*2. 11. here is now open *warre* proclaymed, no articles of *Peace* to bee entertayned, it must bee *tryed* out by strength of *armes*, it must be *fought* out to the last. Since it is thus it is the highest poynt of *Christian valour* to overcome these *lusts* of the *flesh* for in doing so thou art more then a *Conqueror*

1 Pet.2.11

No peace betwixt the flesh, and the spirit.

queror in *Christ Jesus*, *Ille quidem qui suam affectionem vincit, libidines refrænat voluptates spernit, iracundiam tenet, avaritiam cœrcet, cæteras animi labes repellit*, &c. hee truly which can overcome his *affections*, bridle his *lusts*, despise *pleasures*, master his *anger*, &c. he only is the truly *happy*, and *couragious* man; for these *lusts* of the *flesh* are they that *warre* not only agaynst thy *soule* but agaynst the *Lambe*, these are they which keepe thee back from *praying*, or *praysing* God; these are they which make thee have such *bad successe* in all thy *undertakings*, that make all things go crosse with thee, yea these are they which *deprive* thee of *life* here, and *eternall life*, hereafter, if thou *livest after the flesh thou shalt*

Cohibet qui sua vota sapit.

Rom.8.13

ſhalt dy Rom. 8. 13. *Wilt thou then hugge ſuch a ſerpent* in thy *breaſt* and not *oppoſe* him? nay not only *hugge* but *nouriſh* him in thy *boſome*, even *him* that will teare out thy heart, I meane *pull* away thy *heart* from God; looke then into the law of God, *S. Paul* had not knowne ſinne if the law had not ſayd, *Thou ſhalt not* covet; Rom. 7. if thou haſt a deſire alſo to know what theſe rebellious *luſts* are, thou ſhalt know them by theyr diſagreement with the motions of Gods ſpirit. *S. Paul* ſaw *another law in his members rebelling agaynſt the law of his mind, and leading him captive to the law of ſinne,* Rom. 7. 23. here's the *law of the members* that is the *law of the fleſh*, rebelling agaynſt the *good motions*

Rom.7.

Rom.7.23

tions of the ſpirit, the *law of ſinne* reſiſting the *bleſſed meanes of grace*, here's *rebelling* agaynſt God one way; *withdrawing* the mind from *heavenly cogitations* another way, ſo that when the bleſſed Apoſtle would *do good evill was with him*, when hee ſet before him ſelfe the *law of God*, and thought to do accordingly then ſteps in the *fleſh* and makes a *Rebellion* with the *ſpirit* ſo that the *evill that hee would not that did hee*, *Rom.* 7. 19. if thou then deſireſt to have any part with *Chriſt* thou muſt *crucify the* fleſh *with the* luſts, *and* affections *thereof* *Gal.* 5. 24. for what good action ſoever thou art about to doe this *body of ſinne* the *fleſh* will intercept thee; doth the *ſpirit* tell thee it is good to *pray*

No agreement betwixt the fleſh and ſpirit.

Rom. 7. 19

Gal. 5. 24.

The flesh an opposite to all good motions.

pray unto God, and *praise* his holy name? no sayth the *flesh* it will be too tedious, and wearisome so to doe; doth the *spirit* bid thee *fast*, and bring thy body under by no meanes (sayth the *flesh*) *eate, drinke, and bee merry*, this course of *fasting* wil *pine* away thy body too much; art thou at any time struck *Sermon sick* that by reason of thy sinnes the very *flames* of hell *flash* in thy *conscience*; come sayth the *flesh*, this is but a fit of *Melancholy*, drinke a Cup of wine to drive the sorrow from thy *heart*, here's now the true *difference* betwixt the *flesh*, and the *spirit*, the one is *willing* but the other is *weake*, the *spirit* drawes to *God*, the *flesh* hasts on to the *Devill*: seeing then that these *fleshly*

1 Cor. 15.

Math. 26. 41.

lusts

lusts have such predominance he that doth *overcome* his *corruptions* daily standing strong ly in the *defence* of *Christ* is a greater conqueror then ever as yet lived.

The first *advice* then that I shall give thee shall be that of *Socrates* though an Heathen yet his councell is good, *Homo vince teipsum*; O man overcome thy selfe, how many are there that are able to *beare* a way great *Monarchies* & *Kingdomes* by *conquest*, and yet are *borne* a way, and *beaten* downe by their owne *lusts*? *Phillip* the *Macedonian*, *Alexander* the great, *Cyrus* that Monarch, *Zerxes*, *Darius*, and others very *Valiant*, *couragious* and *stouthearted* men, they had wonne by *force* and *power* many Kingdomes,

Advise against flesh ly lusts.

domes, and Nations, had *devaſtated*, and *depopulated* many great, and famous Cityes, yet for all this when they came to this poynt, the cheefeſt of all the reſt they could not overcome their own *untamed* and *unbridled luſts*, but were ſo ſwayd with the *concupiſcence* and *deſire* of them, that I may very well conclude, *Se ipſum vincere maxima eſt victoria*, It is the greateſt *victory* to overcome *thy ſelfe*. *Bis vincit qui ſe vincit* (Sayth another Heathen) he overcomes twice that overcomes in ſuch a *victory* as this is. *Valentinian* the Emperor ſaid at the point of death, that he did moſt of all glory in one *victory*, above all his great *conqueſts* whatſoever, and being demanded

manded by those that stood about him his friends & acquaintance what *victory* that was, O saith he, *Inimicorum nequissimum devici, I have conquered my most wicked enemy, my owne flesh*; a most famous and noble *conquest* indeed this is that which made St. *Paul* come off with Rejoycing, *I have fought the good fight; I have finished my course &c.* And for every man thus to do it is no easie matter, a man must undergo many a *hungry meale* indure many a grevious *affliction*, sustayne many a losse, suffer many a crosse, fetch many a grone, shead many a teare before he can fully overcome this *unbridled flesh*; I will instance but in one particular *lust* of the *flesh*, and that is, *Anger*; for how many

Victory over the flesh is victory indeed.

Anger a notable Champion for the flesh.

nyare there that are so *transported* with *Anger*, and the desire of *Revenge* that they have quite lost the nature though they still retaine the names of *Christians*, he is now a daies in no request that hath not a bigge looke, and a bold presumptuous carriage I meane to outface wickednesse, and to colour it over with a faire glosse; nay this passion of *Anger* is so violent that it spareth neyther man, woman, nor child, freind nor acquaintance, and this it was that made *Solomon* confesse that *Anger is cruell, and wrath is raging, but who can stand before* Envy? Prov. 27. 4. What saith the *Cholerick man* if that he be but dishonored with any thing, or any thing hath crossed him; *flesh* and

Prov. 27. 4.

blood

bloud cannot endure it, it is true indeed *flesh* and *blood* of it selfe cannot sustaine or indure it; unless the God of heaven, give patience to support, and undergoe it: O how irkesome is a crosse to *flesh* and *blood*, but if the *holy spirit* of God were the director it would teach a lesson even to pray for *Enemies*, that brought them, *Moses* prayed for the stubborne and unfaithfull Jewes even then when they *rebelled agaynst him.* Exod. 32. 11. Blessed St. *Stephen* in the midest of torments *prayed*, for his Enemies, *Lord lay not this sinne to their charge.* St. *Paul* wished himselfe to be *accursed from Christ that his kinsmen the Israelites might be saved.* Rom. 3. 9. But above all, that patterne of

Matt. 5. 24.

Exod. 32. 11.

Act. 7. 60.

Rom. 3. 9.

Examples of true patience.

of true patience, *Christ Jesus* himselfe, who so dearly loved us: even when wee were *Enemyes*, that he gave himselfe to the death of the *Crosse* for sinfull mans sake, and as he hung on the *Crosse*, prayed to his heavenly father, not for his freinds, not for the *Angels*, but for sinfull man who was his *utter Enemy*. Luk.23.24. These are written for thy examples, these are patternes for thy imitation, these being set before thy eyes, and well considered will take off thy haughty and cholerick spirit, suppresse thy dominering & swaggering carriage, and bring thee down to the depth of all humility.

Luk.23.24

Now I have discovered this *Enemy* the *Flesh* with some of

of the choiceſt of his company, how ſtrong they are, how they lye *encamped*, what ſeeming *friendſhip* they make the eaſier to make way for their own *victory* and thy ruine, I have alſo ſhewed thee how hard it is to put them to the *foyl*, I will now uſe ſome motives to encourage thee to the *battle*, then being well *prepared*, I will put the *ſword* into thy hand whereby thou mayeſt be able to *overcome* them all.

Then firſt of all conſider with thy ſelfe that to harbour theſe *luſts* is a ſinne, and to be *led* by them is a great *Offence* to the *Almighty*, be adviſed then by St. *Paul* not to make *proviſion for the fleſh to fulfill the luſts thereof* Rom. 13. 14. thou mayeſt provide for the *fleſh* in ſeeking after *maynteuance* and *proving*

First Motive to be armed againſt the fleſh.

Rom. 13. 14.

Care of the mayne chance commended.

providing meat and drinke for the body; but thou mayest not *fulfill the lusts thereof* when by *immoderate* eating, and drinking thou *surfettest* with gluttony, and drunkenesse, thou maiest *provide for the flesh* in the diligent labour of thy hands to get som *competency* Esay 3. 15. of estate for thy better *subsistance* in after times; but thou mayest not *fulfill the lusts thereof* when to encrease thy estate thou dost it in the oppression of thy brethren, in the grinding of his face either by cruel extortion, or biting usury againe it is the same blessed Apostles propositon that 2. Cor. 10. thou mayest *walke in the flesh but thou mayest not warre after the flest.* 2. Cor. 10. 3. every child of God hath *fleshly lusts* in him, and divers suggesti-

ons

ons of his corrupt flesh remayning, but hee doth suppresse, and keepe them down that they shall not rule over him, he is alwayes strugling, and striving against them, in so much that if he offend at any time, it is not he *but sin that dwelleth in him.* Rom. 7. 17. Sinne may dwell but shall not raigne *in his mortall body* Rom. 6. 12. there is in him such a combustion between the flesh, and the spirit that he cannot be at Rest, nay he will not ly downe in his sinne and continue in his shame, can two walke together *except they be agreed*? can thy *spirit*, and thy *flesh*, which are *Enemies* lye together, and be still without any *resistance* except they be *agreed*? If it be so it is a certaine signe that Amos. 3. 3.

Quam bene conveniunt.

thou, and thy sinne are well agreed together; it is the manner of lewd, and wicked livers thus to be at ease they are ready to say, I thanke God I have none of these troubles, my *heart* is at ease, I have no griping in my conscience, but all goes well with mee, but let mee tell them it is a signe that *sinne* is the cheifest *copesmat*, and *companion* with them, that their fellowship *is with the unfruitfull workes of darknesse*; put then on a *holy resolution* not to *marry* after the *flesh*, not to be led by the lusts of the same; thou knowest how usuall a thing it is if that a friend would have thee to doe any thing, or goe any whither, which having resolved with thy selfe not to go, or not

The carnall mans security.

Ephes. 5. 11

not to do, thou answerest, I am resolved otherwise, and so forbearest the action accordingly, how could I wish that thou wouldest but resolve if the flesh provoke thee not to fulfill the *lusts thereof*, from henceforth to *know no man after the flesh* 2. Cor. 5.16. and as *no man*, so *nothing* that may *draw* away thy mind from God, or *lead* thee to the performance of thy *fleshly* desires, but rather to have *no fellowship* with them, and to *reprove* them. Eph. 11. 11.

Second Motive to be armed against the flesh

In the second place to adde more *courage* unto thee that thou mayst bouldly stand out in defiance of the flesh consider the end of all, *the end*, I say proves all, and indeede the *end* will be without *end*

Finis coronat opus.

never to *end* till thou cõmeſt to *Hell* there to be in *endleſſe* torment for ever; *Fleſh and blood cannot inherit the Kingdome of heaven*, there is an impoſſibility in it, it cannot; for in that place entereth no *unclean thing*, no *dunghil cogitations* can bring thee thither, then doſt thou thinke to *ſowe to the fleſh*, and *reape in the ſpirit?* thou canſt not do it be not deceived with ſuch windy hopes, if thou *ſoweſt to the fleſh*, *thou ſhalt of the fleſh, reape corruption.* *Gal.*6.8. 1Cor.15.5 not the Crowne of *immortality* which is the fruit of the *ſpirit*; it is playne then that he which makes his heaven here upon earth, not bettering himſelfe in the way to the true heaven is the worſe and ſo the neerer to Hell, O what

what a miserable condition that man is in that makes his *flesh* his guide there are too many wofull examples already, be not deceived, thy *corrupt lust* being *sinfull* the *wages thereof must needs be death*; cozen not thy owne soule to expect any better reward, *to winne the world*, to pamper thy *flesh* and to *loose thy own Soul*, will be but a sory bargaine in the coucluſion. Rom. 6. 23

Now having *prepared*, and *encouraged* thee to the *Combat* I will put the sword into thy hand, wherewith I would have thee to lay about thee, for the *Enemy* stands upon his *defiance*, and resolves to stand it out to the utmost, if he shall set upon thee with one of his prime *Cham-*

The Christian Souldier in battle against the flesh.

Adultery the first Champion of the flesh

Champions, *Adultery*; feare him not he ſhall be ſurely *put to death*. Lev. 20. 10. if this will not ſerve the turne anſwer him, that God is on thy ſide, and as he is the great Judge both of heaven and earth ſo he will come *to Judgement againſt him and all his Companions*. Mat. 3. 5. But if the *Enemy* ſhall be ſo *audacious* as to lift up his head againe, let him know that thou haſt nothing to do with him, that thy *converſation is in* Heaven *from whence thou expecteſt a Saviour*, but for his part thou art ſure that he hath no intereſt therein, God hath ſpoken it, & you will beleeve it, that no *Adulterer ſhal inherit the kingdom of heaven*. if *Idolatry* ſhould appeare in the ſecond ranke *turne not*

Phil. 3.22.

2 Cor.6.9.

to

to him. Lev. 19. 4. but *flye from him.* 1 Cor. 10. 14. and *keep not thy self from him.* 1 Joh. 5. 21. againe if this great, Enemy shall at any time bring that great *Generall* of his *Army* against thee, which is *drunkennesse* tell him that he is a *woefull* wretched *leader*, wo to the *drunkards of Ephraim* Esay 28. 1. bid him *awake, weepe, and howle*, Joel. 1. 5. as for thy part thou art *resolved* to take heed not to be *overpresst with him.* Joel. 1. 5. nor to be *drunke with wine wherein there is excesse.* Ephes. 5. 18. But if any of his *por company* shall yet stand out, tell them boldly, that there are twelve *miserable discommodityes* that will arise from their society,

Idolatry a second Champion of the flesh

Drunkennesse the great Generall of the Army.

12 Discommodityes of inordinate drinking.

Imprimis.
The soule is *endangered,*
The body *is infected,*
Reason *is troubled*
Understanding *dulled,*
Commendations *banished,*
Sustenance *wasted,*
Letchery *provoked,*
Man-hood *defaced,*
Beastlynesse *resembled:*
And lastly God sayth, *no* drunkard *shall inherit the kingdome of Heaven.*

Over, and besides,
It spends the time *vainely,*
Consumes money *wickedly,*
It causes the dropsie and other diseases,
It is the high way to beggery
It causes freinds forsake *them*
The godly to abhor *them,*
Neighbours to shunne *them,*
Youth to mock *them,*

Their

Their own houſhould to deſpiſe *them,*
None to regard *them,*
God to forſake *them,*
And the Devill to take *them,*

Then who would be a *Drunkard*? This raging *drunken Adverſary* with his *ſtaggering* troopes hath like a large tree almoſt overſpread the whole kingdome, nay almoſt the whole world, I could wiſh it to be cut down to the Root that neither ſtock, ſtemme, nor ſtump of it might once appeare above ground, I could wiſh that there were ſome courſe taken with thoſe that make a *trade* of *drunkeneſſe*, if there were a mulct ſet on every *ſutling boothe* belonging to the *Camp*, I meane a *fine* ſet on every *Taverne* and *Alehouſe* out of

Toto graſſatur in Orbe

which any were seen to come *Drunke* then there would be speedy Reformation, if the house were thus punished for selling of *drunken cups* there would be fewer *drunkards*, if there were no Receivers there would be no theeves; It was a strange law that if the Parent brought in his child *drunke* before the Magistrate he was to be *stoned*, *Deut.* 12. 20. By this it may appeare what hatred God hath to *drunkenesse*; As for those that will not be reclaymed I could wish that as the poore Bp. being taken by the *Donatists* had two dead dogs tyed unto him so they might have the like tyed unto them and led about the streetes for he that gives himselfe to drinke is no better then a *dog* that

that returneth to his vomit againe. Justice for these things is already fallen on her knees and it is to be feared will ere long fall upon her face in the continuance of such wicked and debauched courses.

Swearing with his Ruffians.

If *swearing* with his *ruffians* shall *assent* thee in the next place, let him know that the land mourns under *him* and therefore he shall be *cut off* Zach. 5. 3. as for thy part *sweare neither by heaven, or earth nor by any other oath, let thy yea* be made the trumpet of gods glory, let thy *communication be yea, yea, and nay, nay, so thou shalt not fall into condemnation.* Mat. 5. 34.

Jer. 23. 10.

To summe up all, if the *Ring-leader* of all those *troopes* that is *lust*, whether it be *fornication uncleanes* or *wantonnesse* shall

Lust the Ring-leader of all the troopes

shall set upon thee, take notice that he is a deadly dangerous *Enemy*, he that is lead by him shall set himselfe against God the Father who ought to be *glorysied in his body*. 1 Cor. 2. 20.

Secondly, against *God the sonne* as he is head of the Church.

Thirdly agaynst *God the holy Ghost* in regard of his body, whose *Temple it is*. 1 Cor. 6. 19.

Fourthly, against *the Church*, no such thing saith *Thamar* to *Ammon* ought to be *done in the Church* 2 *Sam.* 13. 12.

Fiftly, against the *Commonwealth Jerem.* 23. 10.

The sinne of lust aggravated.

Sixtly, against the *Party* whose *Chastity* is violated. *Levi.* 21. 7.

Seventhly

Sevently against *freinds*, his *owne body* whose vessell is to bee *possest in holinesse* and not in the *lust of concupiscence* 2 Thes. 4. 4. here it is that many are visibly marked in the faces, and are never without an Almanack in their bones.

Eightly, agaynst his *owne good name*, he that *committeth, Adultry shall find dishonor, and his Reproach shall never be taken away*, Prov. 6. 34.

Lastly, agaynst *his owne soule*, whoredome, and wine have *taken away their hearts*, Hos. 4. 11. thus runnes hee on like a *foole to the stocks for correction*, Prov. 7. 22. and so hee is *excluded out of heaven*, Rev. 21. 8. Is it so then? *walke honestly as in the day, not in chambering and wantonnesse.* Rom.

Wicked men make a mock of sinne.

Rom. 13. 13. the *Corinthians* held *lust* to bee such an indifferent *adversary* that at the last they swallowed downe *incest*; how common *lust* hath beene with the *Romanists* let the discovery of the dissolution of Abbyes testifye; *Erasmus* observing it to bee usuall amongst great ones tearmes it *Lusus magnificus* the Noblemans Recreation, what duels have beene about a base prostitute? thats the cause why such a fogge hath lately overspread us; as for thy part when thou seest this man doe this or that if hee be *patronus causæ*, he shall be *socius pœnæ* and thou shalt never burne the lesse in hell for having such company; then *pray* more earnestly, refrayne *bad company*, thus did *Joseph* or if thou

thou chance to fall into such, demeane thy selfe so that thou mayst bee like fish keeping it selfe fresh in the midst of salt water.

Secondly, looke to thy *Eyes*, else the *Enemy* will creepe in at those windowes, thus *Job* made a *Covenant with his eyes*, have a care of reading lasciviouis bookes, viewing wanton pictures, frequenting stage playes &c. Job. 31. 1.

Thirdly, cast off *Idlenesse*, that's the pillow of lust, for bee that is busy in his calling shuts the doore upon many a wicked temptation. The way to shun lusts.

Lastly, meditate on Gods Iudgments, *fast* often, make good use of what hath beene allready discovered, thus goe on, and prosper, I wish thee *good luck in the Lord*, up, and bee

bee doing and the Lord God of heaven be with thee.

The third Grand Enemy, the Devill.

The third grand *Enemy* to Mans salvation is the *Devill*, his *dominion* is great, the other two the *world* and the *flesh* are under his *command*, whereas the one is *within* thee, and the other *without* thee, so this is alwayes *about* thee, the holy *spirit* of God hath set him out by divers names, and titles, but more especially hee is tearmed.

1 A *roaring Lyon.* 1 *Pet.* 4. 8.
2 A *Murtherer.* *Joh.* 8. 44.
3 A *Prince of the Ayre.* *Eph.* 2. 3.
4 The *accuser of the faythfull.* *Rev.* 12. 10.

The Devil a roaring Lyon.

First, hee is a *roaring Lyon seeking whome hee may devoure*, and

and very fitly is hee called a *Lyon* for what the *world* can not doe by *alluring objects*, and the *flesh* by its *inticing allurements* the *Devill* (if hee can) will doe by his *Lyonlike* invasions, he is also a *roaring Lyon*, for as a *Lyon* when hee looseth his prey doth swell, and roare for very anger; so this *roaring Lyon* when hee doth but loose, or rather when any child of God doth make an escape out of his pawes then hee roares, then hee maketh new fetches, then hee is ready to fly in the very face of God himselfe, how many assaults did hee make upon the patience of *Job*, how many crosse blowes did hee give him one in the neck of another, if the *Sabeans* theft and murther of his Cattle and servants

1 Pet. 1. 8.

Job 1.

Vers 16.

servants cannot moove him,
Vers.17. then the *Chaldeans* shall fill up the measure of their theevery, if this will not take, then the mercilesse flames of fire shall consume his sheepe
Vers.18. and remaynder of his Cattle, nay the stone and timber out of the wall shall silence his sonnes, and daughters in the midst of their eating and drinking, *onely one shall be left a live to torment his patience with the sad Relation thereof,* yet further if none of all these will doe it then hee sets out a higher throate, and *Nebuchadnezar* like heates the oven of his malice seaven times hotter then before, he drawes an arrowe out of his owne bosome to shoote at him, sets his wife upon him on one side to pervert him, and his kinred

on

on the other ſide to revile him, yet for all this *Job* ſinned not with his *lippes*, *nor charged God fooliſhly* *Job.* 1. 22. this is that which made the *Devill* roare aloude; The ſcriptures every where ſet out the *roaring* of the *Lyon* to bee extraordinary, the *Hart* thirſteth *after the brookes of water*, *the yonge Ravens* cry *unto God for meate*, and all other creatures in theyr kindes *ſeeke* their meate at Gods hand, onely the *Lyon* hee *roares* when hee hath no pray, and the *Devill* hee *roares* too when he hath not ſome pretious ſoule or other to feede on, nay the *Devill* is worſe then a *Lyon* who if credit may bee given to hiſtory, ſpareth thoſe that fall downe flat before him, but

Ezek. 22. 25.

Eſay 31. 4.

Pſ. 42. 1

Pſ. 147. 9.

Amos 3. 4.

The Devil more cruel then a Lyon.

but if hee should once catch thee at that advantage hee would *trample* thee under his feete and *teare* thee into a thousand peeces.

The Devil a Murtherer.

Secondly, as hee is a *roaring Lyon* so hee is a *Murtherer*, *Joh.* 8. 44. not a *murtherer* of *one man*, or of the *men* of one *Towne*, one *City*, one *Kingdome*, but of the *whole world*, of *all Mankind*, It was the *Devils* malice that brought *death* into the *world*, it was hee that brought *sinne* first into the *world*, and *sinne* ushered in *death*, even *eternall death*; as for thy *life naturall* how doth this *murtherer* go about to take it away from thee how doth hee adde *Revenge* to *Envy*, and perswade a man that if such a man were dead then hee should bee a great

Invida diaboli mors intravit Bonavent.

The Devils ayme at the life naturall.

great man when that indeede many times hee is a happy man in his friends being, then having layd this *golden bayte* of *preferment* in his way, hee perſwades to *murther*, ſo miſerable is this *life of nature* that by the inſtigation of this *Murtherer* hee that careth not for his owne life is made Maſter of thine to take it away at pleaſure. Agayne if it bee thy *morall life*. i. thy *credit* and *good repute* in the *world* how doth hee labour to *deprive* thee of that too, how doth hee *puffe* and *blow* to extinguiſh thoſe excellent *lights* which God hath *ſet on a hill* to enlighten others by their good lives, and Godly converſation; when the *woman* in the *Revelation* was as one would have thought

The Devils ayme at the life morall.

thought got out of his reach into the wildernesse, yet for all that his malice finds out a way to overtake her, hee *casts out water as it had beene a flood after her that she might bee devoured of the water*, Rev. 12. 15. being got out of his fingers, hee sends flouds of scandall, and opprobrious words after her to *drowne* if it were possible that *good esteeme* she had in the *world*; nay hee is the same still even to these dayes, what *blasphemy* against *Gods word* it selfe, that it is but a trick of state policy to keepe *fooles* in awe, that it hath no more power then *Æsops fables*, calling it a *dead letter inkie Divinity*, a *nose of waxe* &c? what damnable hereticall *opinions* hath hee *broached* against that *holy word*?

word? what *Atheisticall conclusions* agaynst the very *essence* of God himselfe in so much that *Ireneus* in his time could reckon up one hundreth and od hereticall opinions what *scandalous assertions* hath hee from time to time *vamited* agaynst the *sacred Order* of *Priesthood*, agaynst the *professors* and *practisers* of *Gods word?* witnesse the *false Reports* imposed on the deaths of divers that one dyed *dispayring* in Gods mercy, another *raging mad* with torment of *conscience*, a third *trusting* in his owne merits, and of late what *a damnable Legacy* was forged, and foysted on that late *King of Preachers*, but sufficiently *vindicated* by his sonne in a publike Auditory whereby the

Theod. Bæza. Joh. Calv. Will. Perkins.

Joh. London.

Dr. H. K: at S. Pauls crosse.

the *Devill* was ashamed, and his *Instruments* abashed? as for the *Professors* of Gods word, if any man doe but (as hee ought) make *conscience* of his wayes, stand upon the sanctification of the Lords daye, and other festivals, he is presently accompted more nice then wise; one that desireth to bee singular, one of God Almighty es fooles &c. thus doth the *Devill* whet his *tongue like a sword and shootes for his arrowes bitter words. Psalm.* 44. 3.

Religio nunc vocatur simplicitas, Bas.

Lastly, if it be thy spirituall *life*, whether the *life* of grace here, or the *life* of *glory* hereafter, how doth this *Homicide* by sinnes of all *sorts* of all *natures*, by the observation of all *oportunities* undermine to blow up that too:

Si non vi tamen dolo.

hee

hee is his crafts master, his experience is antient; *ab initio* from the beginning of five thousand, and odd yeeres standing; It was he that *first* made *warre* in heaven, that *first* deceaved in *Paradice*, that made *hatred* and *murther* betwixt the two *first brethren*, he was the *Primitive* firebrand of all the world, and doth he not *try* us in all our wayes, *watch* our steps narrowly? it is he that sowes the *tares* of corruption in all our Religious and civill undertakings, in *prayers* to God he strives to *cast* in *distrust* of what is *prayed* for; he chokes the hearer of Gods word with the cares of the world, he labours to make the *temperate* man a *glutton*, the *continent* man, *luxurious*; the *Ruler*,

The Devil an old experienced Souldier.

Bellum in cœlo positum &c. August serm. 4.

Gen. 3. 3
Gen. 4. 8

The Devls aime at the life spirituall.

Luke 8. 9.

proud; the *Governor* to say with shame, *Bring yee*; he hath an *Apple* for *Eve*; a *Grape* for *Noah*; a *Bribe* for *Gehezy*; a *Golden wedg*, & *Babilonish garment* for *Achan*, a *Bag* for *Judas* he can *apply* him self to al cōditiōs fital *humours* if it be matter concerning the People, he can so *order* it that *just commands* shall be more questioned then *obeyed*, that *sincere actions* shall *meet* with *sinister interpretations*, that *common* and *easy burthens* shall not be *borne* with *dutifull chearefullnesse*, nor *publique* cares sweetened with *benigne acceptance*, nay that all possible *endeavors* whereby people may lead *godly quiet* and *peaceable lives* shall be *requited* with *murmuring in stead* of *blessing*. In the *heart* he puteth *evill thoughts*,

Hos. 4.

Gen. 3. 4.

Gen. 9 21.

Josh. 7. 15.

2 Kin. 4. 12 Math. 24.

The Devill is for all humors.

thoughts, in the mouth corrupt *words*, in the members, wicked *operations*; he makes thy *hands* strike with the *fist* of *wickednesse*, thy *feete swift to shed blood*, to conclude he strives to make the merry man *dissolute*; the sad man *desperate*: he promiseth *terrestriall preferment*, that he may cheate thee of thy coelestiall *inheritance*, he shewes thee meere *shadowes* that he may cozen thee of the *substance*, thus doth he take away as neere as he can thy *life naturall* by some *malicious plot* or other, thy *life morall* by *base* and *defamatory scandalls*, and lastly thy *life spirituall* by making thee *dead in sinnes, and trespasses*, and so in the conclusion makes a *finall separation between thee and thy God*

Esay 28.

Terrena promittit ut cœlestia erripiat Cyprian: de Zelu. &c.

world without end. Esay. 59. 3.

Thirdly as he is a *Roaring Lyon*, a *Murtherer* so he is called *Prince of the Ayre*, Ephes. 2. 3. he is not called *Prince of the ayre* for any *Right* that he hath to that Region, but he makes it his owne by *usurpation*: As he is a *Prince* he hath many *strong stout* attendants but in especiall manner hee hath some in service ordinary.

The Devil is Prince of the ayre

1 *Atheists*, who say in their hearts there is no God *Psalme*: 14. 1.

2 *Magitians*, that bargayne with him to accomplish their own wicked ends. 1 *Sam.* 28. 7. Psal. 58. 5.

The Devils Courtiers.

3 *Idolaters*, such as worship stocks and stones instead of

of the true God. 1 *Cor:* 10. 7.

4 *Heretickes*, that ayme at the very foundation of faith to overthrowe it. 2 *Tim.* 2. 18.

5 *Apostata's*, such as prove Renegadoes, and depart from the fayth received. *Heb.* 6. 6.

6 All *Antichrists*, such as are called false *Christs* whereof (as *Josephus* relateth) there were great store in the time of *Christ*, to this *Regiment* may be added all those that set themselves against *Christ* who by their oathes and wicked practices *crucify the Lord of life againe.* Matth: 24. 25.

Joseph: lib. 20. ch. 11. 12 14.

These are the nobility, or rather *ignobility* of this great *Princes* Court, subordinate unto these are many infernall

Ephes. 2. 3.

Luke. 8. 15.

The Devil hath too many Servants.

Officers all *children of disobedience*, too many have advanced his *diabolicall throne* in their *hearts*; two shall be in a bed, two in the feild, two at the mill there's halfe in halfe for the *Devill*, one taken the other forsaken. Matth. 16. The seede of Gods sacred word fell upon foure sorts of ground, and but one of them good, that's great oddes *three to one*, three for that *infernall Cur* one for *Gods kingdome*, three to be *tyed* up in sheaves and burnt with *fire* unquencheable, *one* to be *gathered* into Gods *granary* Luke 8. again there was *ten* Lepers cleansed, *nine* of them clave to their ingratefull Mr. *one* onely *returned* thankfully to his heavenly preserver, here's *nine* to *one* Luke 17. 15.

Nay

Nay *Solomon* found not *one* in a *thousand*, nay there was not found in all *Jerusalem one man* that *executed Judgement, and sought the truth. Jerem.* 5. 1. there was once but *eight* persons in all the *world* yet there was *one* that set up the *Devils* throne in that smal company. *Gen.* 7. Nay the *whole world lyeth in wickednes.* Joh: 5. 19. So *potent*, so *great*, so *large* a *jurisdiction* hath this *blacke prince of the aire* this *prince of the world and darknesse, Ephe.* 8.

Lastly as the *Devill* is a *roaring Lyon*, a *Murtherer* a *Prince*, So he is also an *accuser, of the faithfull.* Rev: 12. 10. he spares no time from *accusing* for *sinne* but that which hee *employeth* in temptation to *sinne*, or *inflicting* punish-

The Devil an accuser of the faith full.

ment on the *sinne* committed he is the first *mover* to *sinne*, and the first *accuser* for *sinne*, he busieth himselfe only in *preferring* bils of *inditement* against *sinne* to the Judge of heaven and earth who will not suffer it to go unpunished; how like an Informer doth he lye sculking, and prying into the closett of mans heart that he might be able to *lay* that *sinne* to his charge which he himselfe *tempted* unto, thus dealt he with our first parents, and this is his dealing with all the world at this time, thus did he accuse *Job* unto God, *Doth Job serve God for nought?* *Job* 2. There is none that can be free from his most unjust *accusations*.

Is it so then? Is the *Devill* a roaring

a roaring Lyon? Doth he *compasse* the earth seeking whom he may devoure? well for all that he is but *canis catena ligatus*, a dogg tyed up in a chayne, *latrare potest, mordere non potest*, well may he *barke*, bite I am sure he cannot. All the world was indeede cowd out by his power till *Christ* first broke his head in the wildernesse but now the meanest *Christian* through *Christ that helpes him* is able to make a jest of him and hell too. One of the sages of *Greece* said, *that it was better to have an army of sheepe with a Lyon for their Captaine then a Company of Lyons with a sheep for their leader*; what though thou art a filly sheepe thou hast the Lyon of the tribe of Judah for thy Com-

Phil. 4. 13

mander, it is he that hath broken both the head of his power, and policy at once, I am sure he cannot hurt thee.

Is the *Devill* a *Murtherer*, doth he by *sinne* seeke to take away thy life spirituall? doth he by *Scandalous, defamatory reports* go about to deprive thee of thy life morall? doth he by some malicious plot or other labour to put out thy life naturall? feare him not, what though he *kill thy body he shall not kill thy Soule* the Lord of life will deliver thee, and *blessed shalt thou bee when men speak al manner of evill of thee for his name sake. Math.* 8. 7.

Math. 10. 28.

Is the *Devill* a *Prince of the ayre*? God of Heaven is above him? hath he a large power? what though it be so, it is for

all

all that limited; hath he many sworne slaves attendant on him? doth he rule in the children of disobedience? both he and they are at Gods command and when they have dominered to the height then will that King of Kings, and Lord of Lords by his unlimited power clap them up in *Everlasting chaynes of darkenesse Jud.* 7.

Lastly is the *Devill* an *accusar of the faithfull* what though, God is the *God of truth*, he is *a lyar. Joh.* 8. 44. cannot the children of God come to stand before the Lord but he must stand perking up amongst them ready to *upbraide* them. *Job.* 1. 6. Doth he never rest from Gods elbow to give *information*, and to file up bills of *accusation*? what

what of all this *Christ sitteth at the right hand of God* interceding for thee, *cancelling those hand writings* of sinne and Sathan, who then shall *lay any thing to the charge of Gods elect it is God that justifieth. Rom.* 8. 33. and for this accuser *projectus est, he is cast out by the blood of the Lambe. Rev.* 12. 11. *Death* and the *Devill are now swallowed up into victory. 1 Cor.* 15. *captivity is now led captive* that *Leviathan who maketh the deepe to boyle like a pot hath now an hooke cast in his nose, and his jawes are pearced with the angle. Job.* 40 21. Christs *humanity* was the *bait* which he *nibled* at many a time in the wildernesse and elsewhere, but not perceiving the *hooke*, little thinking of his *Divinity* was *catcht* in the

Marke. 16 15.

Col. 2. 14 Psalm. 68. 8.

Death, Sinne, and the Devill conquered by Christ.

Isid: Hispal. Sent. lib. 1.

the conclusion, nay *Christ* did not leave him so but *chaced* him downe to those chambers of *death* the *grave*, they are not now any longer *prisons*, but *dormitoryes*, sweete places of repose for the Saynts departed; thus by the death of *Christ* the last *Enemy* is destroyed too, thou art not now captive to death the *sting* is taken out; the death, of Saynts is called a *sleepe*, a *change*; that of *Enoch* was a *translation*, that of *Elias* an *assumption*, *S. Paul* called it a *dissolution*, every thing altereth its property where *Christ* sanctifyeth, hee by the *Vitterness* of his *death* hath sweetned the *extremity* of ours, the *life* gave himselfe to *death*, where as men are usually buryed after they are dead,

1 Cor. 15.
1 Thes. 3. 14.
Phil. 3. 11.
Gen. 5. 24.
Phil. 1. 23.

Christ

Christ after his *death* layd *death* in the grave, and *hell* in *hell*, the *lake* was *buried* in the *lake*, now *hell where is thy victory thankes bee given to God which giveth us the victory through our Lord Jesus Christ*, 1 *Cor.* 15. 57.

I have now shewed thee what the *Devill* is, how *ravenous* for his prey, how *cruell* in his intendments, how *potent* in mischeife, and how *false* in his accusations what needs hast thou then to stand upon thy *guard*? doe but *guird* thy selfe with *verity*, and thou shalt easily withstand his *hipocrysie*; put on the *breastplate of Righteousnesse*; and thou shalt soone oppose his *Viciousnesse*; take up the *helmet of salvation*, and so thou shalt evince distrust, dispayre

which

which all of them end in damnation; thou art not now to *wrestle agaynst flesh and bloud but against principalityes, and powers, against the Prince of darkenesse of this world, against spirituall wickednesse in high places*, thy Enemy is *spirituall*, and thy *weapons* must not bee *carnall*, 1 *Cor.* 10. 4. doe thou but beginne to *fast* and *pray* hee'l soone bee *cast out Math.* 17. 21. *Anthony* the Abbat being demanded of his schollars with what *armes* hee used to *resist* the Devill sayd; *The crosse of Christ, and a stedfast faith in his passion are as a brazen wall against the fiery darts of hell*, and the *Devill* himselfe confessed thus much of a learned man; *Tu me semper vincis*, &c. *Thou art still too hard for mee, when I goe*

Ephes. 6. 12

Athanasius in vita ejus

Examples of holy men in conquest of the Devill.

I goe about to rayse thee in thy owne conceyte, thou throwest thy selfe downe in all humility; when I endevour to cast thee downe with dispayre thou liftest thy selfe up by a lively faith in Christs merits, so that let mee doe what I can thou surely goest beyond me; follow not then his cõmands since another being demanded how hee could be so *patient* in the midst of so many grosse *affronts* offered; *O* (sayd hee) *I doe not like the dogge mutne and bite the stone that was throwne at mee, but seize upon the party that threw it; I doe not whine and whimper under the crosse that is layd upon mee but blesse God by whose permission it is thus imposed, however I revenge my selfe upon sinne, and Sathan who were the onely occasion thereof, I set all*

Siquis ab inimico læsus in Diaboli caput effundat. Bas.

all upon the Devils *score but never ſtrike: allyes with him till I am fully revenged; another man ſtrikes mee, an innocent, ſhall I therefore ſtrike a third who offended mee not? ſhall I preſently in the vent of my paſſion fly in the very face of God and offend him; no, no, I will leave Revenge to him to whome it appertayneth, who will one day in the fulneſſe of his wrath pay home that grand Enemy of mankind who thus ſeduc'd mee;* this hath beene the conſtant practice of former times, and thus it ſhould bee now, but alas the ſunne ſets bluſhing at the folly of too many in this caſe, there is too much way given to the *Devill.* Is then a ſteadfaſt *faith* in *Chriſt* an impenetrable bulwarke againſt the *Devils aſſaults?* is *humility* by

Stedfaſt faith in Chriſt, a ſure defence againſt the Devils aſſaults.

by his owne confession, a sure way to goe beyond him. follow not then his commands since hee commands to sinne, bee not bound to his trade since hee trades to deceive, bee not a child in his goverment since hee is a *Father of lyes*, lastly bee not a subject in his kingdome since hee is a *Prince of darkenesse*, but seeke to avoyde him as thou wouldst avoyd the end, which is endlesse damnation.

John 12.11

Being thus prepared for the *Battle*, acquaynted with the power and malice of the Adversary, as also the mayne wayes how to foyle him by the Examples of Religious men in times past I will now put the *sword* into thy hand, that *sword of the spirit*, the power-

The Devils ayme to obscure God's word.

powerfull *word* of God, but how doth the *Devill* ſtrive to take off the *edg* of this *ſword*? Theeves when they ſteale put out the Candle, this theefe doth ſtrive to obſcure the word for feare of diſcovery, how doth hee goe about to roule a ſtone to ſtop this *Fountayne of living waters*? how doth bee labour to obliterate theſe antient *Records* of thy ſalvation? laſtly how doth hee endeavour to falſifye this laſt will and *Teſtament* of thy heavenly Father? but all in vayne this *ſword* hath a *double edge* it cannot be *blunted*, this *word* is *lux mundi*, not *lux modii*, it was formerly light onely in *Goſhen* when all *Egypt* was darke beſides, the *Iſraelites* onely had it when all the *world* beſides had it not,

Jerem. 2. 13

Heb. 9. 13.

not, the *Heathens* had some *examples* of this *light*, it shone unto them through some *chinks* onely but it is now *sol mundi*, all about our *Horizon*, wee have it in a full *Meridian*, this Church of ours (God bee blessed for it) excels the state of all other Churches whatsoever, they had it in *expectation*, we in *active exhibition*, they longingly desired to see it but mist it, but now it knocks at our doores, it is but opening the windowes, and it comes in upon us, such a sunny light as this is can never bee *obscured*; this spirituall Fountayne is *Putem inexhaustibilis* never to bee drawne dry, that which can make *Rivers to flow out of the bellyes of beleevers* must needes bee

Godsword shineth in fulnesse of light.

Joh.7.38.

be fall, hither it is that all beleevers come to bathe and refresh themselves, it is not like that *poole of Bethesda* scanted for want of roome here sroom enough, not for a *finger* as *Thomas* put in, but for the *whole man* to turne himselfe round, such a Fonntayne as this then cannot easily bee stopped;

Joh. 5. 7.
Joh. 20. 25.

Lastly these Records of thy salvation, this last will of *Christ Jesus* thy saviour are written with the *bloud of the Lambe*, and kept in the Roles of heaven, so that heaven *it selfe*, *and earth shall passe away but not one jot of them shall fall to the ground*, is it so then? take up the sword of *the spirit*, stand fast *quit thy selfe like a man*, and if in the first place, the *Devill* shall dishearten thee

Math. 24. 35.
1 Cor. 16. 13.

thee by laying thy sinnes to thy charge, let him know that *the accusar of the faithfull is cast out. Revel.* 12. 10. If hee charge thy conscience with many hainous *sinnes*, aske him, *who shall lay any thing to the* charge *of Gods chosen Rom.* 8. 33.

Math. 24. 35. 1Cor. 16, 13

The onset.

But (saith hee) thy *sinnes* are so many that they cannot be pardoned, answer him, that *the blood of Christ is able to cleanse thee from* all *thy sinnes* 1 *Joh.* 1. 7.

I do confesse (will he reply) that many *sins* may be pardoned, yet not thine because thou livest in crying, and notorious sinnes, the very guilt whereof doth cry to Heaven for vengeance: bid him avoyd, and tell him with *St Paul* that *Christ Je-*

The Combat against the Devill.

sus

sus came into the world to save sinners whereof thou art cheefe 1 *Tim.* 1. 15. as for the guilt of thy sinues though they were *as red as Scarlet yet God will make them as white as snow. Esay.* 1. 28.

Being thus *foiled* out at his owne *weapon* then hee will begin to make a new bout at thee, and tax thee of *Presumption*, saying; why dost thou *presume* thus of Gods mercy being so notorious a *sinner*, and that having not repented of thy sinnes it is now too late tell him againe, that *At what time soever a sinner shall repent of his sinnes God will blot out all his misdeedes, Ezek.* 18.

Then will he seeke to cast a mist before thy eyes, how knowest thou (sayth hee) whether

whether God will accept of thy repentance or no: since formerly thou hast been so backward in this worke of Repentance; let him understand, that thou art assured that upon acknowledgement of thy sinnes God is *just and faithfull to forgive them*, 1 Joh. 1. 9.

The main battell against the Devill.

When all this will not serve the turne then he lifts up his arme to give the fatall blow, to challenge thy *Faith* that it is dead, and false; bid him keepe off for thou wilt *shew him thy* faith *by thy works* Jam. 2. 18.

Alas (sayth hee) thy *works*, what dost thou speak of them, thy *charity* is *vainglorious*, thy *obedience*, fayned, thy *Religion* formall; and the best of them but *hypocriticall*;

critical, answere him that thou art no hipocrite thou *knowest nothing of thy selfe yet art thou not thereby justified.* 1 *Cor.* 4. 4.

Yea, but perchance he will tell thee, that it is a great signe thou hast beene a notorious offender in regard that thy afflictions, and corrections lie so heavy upon thee, let him know that *God doth scourge every sonne whom he receiveth, and by this thou mayst know that thou art a sonne & no bastard,* Heb. 12. 7. 8.

He may perchance proceede further, and say whereas thou lookest for peace at the hands of God thou art deceived for thou canst have no peace so long as thou dost endure Afflictions.

Answer him with the Psalmist *The Lord speaketh* peace *unto his people, and to his Saints that they turne not againe to folly.* Psalm. 85.8.

When all this will not prevaile then he comes on a fresh. Thou talkest (sayth hee) of *Faith*, and *good workes* but what is all this if thou art not *elected*? tell him thou art sure the *Lord hath elected to himselfe the man that is godly.* Psalm. 4.3.

The heat of the battle against the Devill.

Being thus pinched then he is ready to challenge *God* of *inconstancy*, Gods will (saith hee) may change, & alter. It is false; *the gifts, and callings of God are without repentance.* Rom. 11.29. God was *yesterday*, *to day*, *and the same for ever.* Heb. 13. Nay let him know to his fatall down-

downfall, and overthrow that the mountaines *shall remove, and the hils fall downe but Gods mercy shall not depart from thee, if thou liveſt in peace, nor shall the Covenant of my peace (ſaith the Lord himſelfe) fall away which hath compaſſion on thee.*

I but ſaith *Satan* if there be no alteration in God, yet ſure I am that thou art a *changer*, changing thy good promiſes to evill practiſes, and though God is *ſtrong* yet thou art *weake*. Anſwer him; thou art not kept *by thy own ſtrength* but by the *power of God unto ſalvation* Rom. 1. 16. And for all thy weakneſſe thou art ſtrong enough to *overcome the great Dragon by the blood of the Lambe Chriſt Jeſus*.

Eſ. 54. 10

Rev. 12. 11.

Then he labours to make thee *diſtruſt* in God power,

what (saith he) how dareſt thou depend on Gods *ſtrength* ſince thou art ſo wicked a creature? what, haſt thou Gods grace, and aſſiſtance at command? faint not for all this, but tell him boldly, that thy *ſufficiency is in God*, it is true thou canſt not *approach to Chriſt except the Father draw thee, without him thou canſt do nothing* Joh. 6. 44. but on the other ſide, *through Chriſt that helpes thee thou art able to do all things.* Phil. 4. 5.

Well (ſaith he) though thou doſt truſt in Gods ſtrength yet thou doſt not know whether God will helpe thee or not becauſe his grace is free, and not at command; for anſwer ſhew him thy aſſurance, and covenant

nant which God hath confirmed, and sealed with the *blood of Jesus Christ*, I will *make an everlasting* Covenant *with them, that I will, never turne away from them to do them good, I will put my feare in their hearts that they shall not depart from me.* Exod. 26. 26. however Sathan I will not require helpe of thee, for hardly canst thou helpe another when thou canst not helpe thy selfe.

Jer. 31. 33.

The retraite.

Lastly, whatsoever it be that he shall lay to thy charge whether it be *pride, malice, taking Gods name in vaine, &c.* plead *Christs suffering* upon thy repentance as a generall *release* from all thy sinnes, this, if nothing else, will stop his mouth, & make him hide his head being utterly asha-

med of so fearefull an overthrow.

Thus I have shewed thee how to repell the Devils *assaults* as he is thus furious in the *encounter*, so he is also very *cunning* in the *observation* of his *time*, In times even of *prosperity* he knowes how to come upon thee *David* in his *abundance* found it more hard to resist his *pleasures* then *to vanquish* great *Goliah* *Hezekiah* was safer on his *sick-bed* then he was congratulated for his *recovery*, it is *ease that slayeth the foole*. Pr. 1. 32. That man had need to have a strong braine which the liquor of prosperity cannot overcome, hence it was that *Moses* chose rather to keepe his Fathers sheepe then to enjoy the *pleasures of the Court for a sea-*

The Devil observes his times.

son

son but well doth the Devill know that hee was one of a thousand; when the wind sits in a corner blowing in profits, and preferments, then is the time of tryall, then the *Devill* layes about him, *timidus in malis tumidus in secundis*, it was the *yoke of oxen*, the *wife* and the *farme* that hindred the ghests from the *supper of the Lambe*, these are the *Devils baytes*, have a care then and looke about thee *if riches encrease set not thy heart upon them* they will *betray* thee to the *Enemy*, hinder thee in the *combat*, and so deprive thee of life everlasting.

Time of Prosperity the Devils opportunity. Luk. 14. 16

If this will not take, he can *undermine* thee with *afflictions*, sure I am that in *afflictions* man is then at the weakest, when his body is

In time of affliction the Devill most violent.

distempered with sickneſſe his mynd *caſt downe* through preſent calamity, nay his very ſoule *drenched* in ſorrow for ſinne committed, then is the *Devill* at the very *height* of his ſtrength not that hee is ſtronger in his owne nature but that hee is ſo ſtrong over mans nature that is then ſo weake. It is with the *Devill* as with an *Enemy* ſeeing that by the helpe, and power of Gods ſpirit within thee thou haſt oftentimes *foyled* him out: hee doth as it were give thee over, but when God ſhall but once lay his hand of *affliction* on thee then doth hee lay his hand alſo to make thee *diſcarge* of the protection of that *arme* which hath thus *afflicted* thee.

But

But thus much for thy better *encouragement*, and further comfort take alonge with thee these severall *consolations* many in the right use of them have come off clearely and my life for thine they will make thee also in this *combat*, victorious.

Comforts for poore afflicted soules.

First to bee *afflicted* is the coate of a *true Christian* the very *Portion* of Gods owne *Elect*; why doth the *Devill* labour to sinke downe the *afflicted* man into the pit of *dispayre*? no man seeketh to obtayne that which hee already possesseth; it is playne that the *afflicted* are not registred in the black roles of damnation, because the *Devill* doth so much endeavour to enter them therein, the *Dra-*

Afflictions are the Saynts Liveryes.

Rev. 12.

Luk. 11. 8. 12.

gon in the *Revelation* did not *fight* with his owne *Souldiers*, the *Devill* rayseth not *warres* against those of his owne *Regiment*, if hee should *his kingdome would not long stand.* all his *ayme* is at the *disconsolate* soule, he there thinkes to get over because the hedge is low, but hee is deceaved; *calamity* is the true *Christians Coate*, and the *crosse* his *Cognizance*, by it hee is known under what *Captayne* hee is, in what *band* hee is *listed*, whether hee bee a *Christian*, and if a *Christian Souldier* whether one of *Christs* own *Souldiers* and all this by the *crosse*, and more then this, *in hoc signo vinces* by this, *signe* shalt thou overcome. It was the hard-ship of *Christ*, thy *Captayne* to endure the *crosse* that

that thou mighst weare the *Crowne*, hee lay not in *Pavilionibus sed in præsepio* not in a *Pavilion* but in a *Manger*, dost thou then looke for a *bed of downe* in a *field of warre*? dost thou thinke to be *sleeping* in the tent whilst thy *Captayne* is *fighting* in the front? it will not bee, let the trumpets sound, cry out unto the Church militant *eamus & nos ut moriamur cum illo* come let us goe and venter our lives with him; thou art a member of that head *Christ Jesus*, the *Captayne of thy salvation*, hee *fights*, and so must thou doe too, follow him thy *leader*, set thy eye upon him, behold his *wounds* make them thy *study* let his *scarres*, *nayles*, and *lashes* bee thy *contemplation*, and in this schoole let thy

Christ's corrections the Christians instructions.

thy whole lesson bee *scire Christum crucifixum* to know *Christ Jesus* and him only *crucified*, no man will looke for heaven at a cheap rate that sees his Saviour bleeding, can the *servant* bee greater then his *Lord*, or the *Souldier* greater then his *Captayn* follow him then through the *Desert* with *Moses*, seeke him with the three children in a *fiery furnace*, O how God delights to see *Job* upon the dunghill scraping himselfe with a Potsheard! *Nineveh* in sackcloath, and ashes, a true *Christian* tempted, that hee may be *tryed corrected* that hee may be *amended*, and *afflicted* that his *soule* may be *eternally saved*.

Nil desperandum Christo duce.

Consider how large the Spirit of God hath beene in the probate of this payne, that

that *Afflictions* are the portion of Gods *Elect*. *As many as I love* (sayth God himselfe) *I rebuke and chasten*; and in another place, *I have seene the afflictions of my People*, a *Rebuke* then is the signe of *Gods love*, not his *anger*, and the *Israelites* did undergoe much *affliction*, and yet for all that they ceased not to be *Gods people*, they were *afflicted* but not *rejected*, *corrected*, but not *confounded*, but why doth God thus *afflict* his people? That he may *refine* them as *silver* is refined, and *try them as gold is tryed*, and how is gold *tryed* but in the *fire*, and how *Gods children*? but in the *furnace* of *affliction*; God never reveales himselfe but by the way of *tryall*, if it be in the giving his word it is to *try*

Rev. 3. 19. Exod. 3. 7.

God trieth those that belong to him.

Zach. 13. 9

God appeareth in tryalls.

try how men will conform themselves unto it; if in taking it away it is to *try* how they will deport themselves in the losse of it, if he heape on Riches, honours, Preferments it is to *try* whether they will be puf't up or not; if he come with a backblow of Adversity it is for a *tryall* of Patience, but why doth God *try* man thus? doth he not search the very reynes, and hearts? doth he not know whereof man is made? *probat non ut ille sciat sed ut homo seipsum sciat*, he doth not try that he may know man, but that man may know himselfe. A loving indulgent Father bids the child put his finger into the flame of a Candle, not but that he knoweth there is heate there, but he would

Object.

Augustinus Answ.

would have the child to know it to be soe also; God knoweth that *afflictions* will scorch, but he would have man also to be sensible thereof agayne *probat.* (sayth another) *non ut inveniat hominem sed ut homo seipsum inveniat*, God knowes that the *heart of man is deceitfull above all things*, that it is full of intricate *Labyrinths*, and winding *Meanders*, God knowes very well that man is little better in his natural condition then a *Vagabond Rogue* that had rather *ramble* any way then with a *Passeport* to his owne Country, rather surfet here with the *pleasures of sinne for a season* then to *take up the crosse and follow him* into life eternall; God knowes all this and much more, but he doth try

Ambros.

Jerem. 17. 19.

Heb. 11. 25.

Luk. 19. 22

Object. try man that he may know it also, that being thus lost he may find himselfe againe: but what needes all this tryall. If man were all *gold* then there were no neede of *tryall*, if all *drosse* the *tryall* were to noe purpose, but man is part *gold*, part *drosse*, part *Spirit*, part *flesh* and therefore must be *tryed*; doth the Goldsmith cast a peece of Plate into the melting pot that it may be *consumed*? Doth God put his children into the fire of affliction that they may be *consumed*? no, right *precious in the eyes of the Lord are the lives of all his Saynts* he doth it that they might be *tryed* and *purifyed* from the *drosse* and *corruption* of sinne, so to rise more *gloriously* out of the flames then when at

Answ.

Gods especiall favour in the tryall of his children.

first

first they were put into them, that in the end being thus *tryed*, thus *cleansed*, and thus *purified* they may bee *vessels of honor* here, and *vessels of glory* hereafter. Rom. 9. 21

In the second place doth not God the sonne, that great *Captaine of mans salvation*, bid him *take up his crosse and follow him?* Math. 16. 24. hee that desires the benefit of *Christ glorified* must first undergoe the hardship of *Christ crucified*, this was the point wherein *S. Paul* and *Barnabas* confirmed the faith, and patience of the Disciples, telling them that *through many tribulations, they must enter into the Kingdome of heaven*, as if they should have sayd; if ever you will come to the *kingdome* of God, or *joyes* of heaven, if ever you ex-

An injunction from Christ to take up the crosse. Act. 14. 22

expect *heavenly exaltation* must bee through *earthly tribulation*; and thus also *S. Paul* tutord his scholler *Timothy* that hee should not bee *ashamed of the Lord, but bee partaker of the afflictions of the gospell*; heres the kingdome of heaven *lock'd* in with *tribulations*, heres the profession of the gospell *hedg'd* about with *afflictions*; but for thy comfort the holy spirit of God will *sanctifye* all these *afflictions* unto thee, assure thee of a free *admission* into those cœlestiall places; let the dam of *opposition* bee made never so *high*, never so *strong*, the holy spirit will cause the great *deepes* of Gods mercy to bee *broken* up, the *windowes* of heaven to *showre* downe all cœlestiall *graces*, that in the

2 Tim. 1. 8

God in his mercy will comfort all that are afflicted.

end

end this poore weather-beatē barque of thine shall *triumphantly* ride over that *dam* of opposition, and carry all *impediments* before it, which brings in the second *consolation*, that,

Second Consolation.

As *afflictions* are the *Portion* of Gods children so God will *protect* them in all their *troubles*.

Rom.8.31

Hee that hath God for his protection needes not care *what man can doe against him*, hee that hath *God on his side* needes not care what *afflictions* he suffers; *David* found it so, *God was a* sheild *for his glory, and the lifter up of his head*, such a *defence*, and *protector* that hee could *lye downe and sleepe* in the midst of all his troubles, *Psalm. 4. vlt.* when was it ever seene that the

God in affliction a sure protector.

the *righteous were* forsaken, *or their seede begging their bread* *Psalm.* 37. 25. God himselfe tels the Church, *when thou passest through the waters I will be with thee, and through the Rivers they shall not* overflowe *thee.* *Esay* 43. 2. *troubles* may come upon Gods Church, and people, but by Gods *protection* they shall not *overflowe* them, *persecuted* they may be, but not *forsaken*, *cast downe* but not *destroyed*; are there not many ocular demonstrations of Gods *protection?* how many have beene with *Hezekiah* at the very pits *brime* with one foote in the *grave* yet have beene *restored* to their former *health* againe? was it not a great *protection* that the heavy hand of God should bee in one house, and

2 Cor. 1. 9.

In time of Gods visitation.

not

not so much as touch the next adjoyning to it? was there not the same combustible stuffe in the one to fire it, as well as in the other? certaynely there was, but the *protecting* hand of God was in the *deliverance*, looke up then thou drooping soule, lift up thy *eyes to the hils from whence cometh thy helpe*, there's no *true helpe* but from those *hils*, no *protection* but from *heaven*, it is God that doth *bind up thy wounds, and heale thy sicknesse*, *Psalm.* 147. 3. build not up then to thy selfe Castles of despayre, *trust* in Gods *helpe*, *leane* upon his *protection*, thus much I will assure thee that *troubled thou mayst bee on every side, but not distressed, perplexed but not in despayre* 1 *Cor.* 4. 8.

Ps. 94. 17.

No true help but from God.

Con-

Third consolation.

Consider thirdly, that God will hearken to the prayers of his servants, and give them a gracious answer in their *afflictions.*

God will answer the prayers of the afflicted.

This is that which gives *Christian audacity* in the time of *trouble*, it is a great *comfort* that God will *protect* a man in his *afflictions*, but is a farre *greater comfort* to bee *assured* of that *protection* by the Receipt of a gracious *answer* to his *petitions commenced* the *Prisoner* desires *freedome*, the *afflicted* desires *ease*; the *Captive* desires *liberty*; the *distressed* desires *comfort*; what a *comfort* is this that they should be all of them *answered* in the *fruition* of their severall *requests*? take Gods word for it, that hee will *answer those that call upon him*, nay hee will

will bee *with them in trouble*, *satisfie them with long life*, *and shew them his salvation*. *Psalm.* 91. 14. here's a gracious *answer* to Petitioners *prayers*, what could God have sayd more? *Invocaverit me eum exaudiam*, hee shall *call*, I will *answer*, here's no neede with *Baals* Preist to lanch thy selfe with knives, no man can say that God is a sleepe, here's quick dispatch hee is *ready* to heare the *prayers* of his servants, hee is *nigh to all them that call upon him in truth*, hee will *fulfill the desires of them that feare him*, hee will also *heare their cry*, *and save them*. *Psalm.* 145. 18. 19. nay stand still, and wonder; *Behold* (saith the Lord, *before they call I will answer*; God is so *nigh* that the *expression* of the *heart* doth

Gods readinesse to answer the afflicted mans prayer.

doth cause *deliverance*, God sees the very *preparations* of the *heart*, and makes *answer* accordingly; *Mary* was early at the sepulcher but *Christ* was there before her; he must rise betimes that goes beyond God. *David* was very early when hee confessed that *his eyes prevented the nights watches*; yet for all that God prevents *David*, thou hast *prevented me* (saith he) *with thy liberall blessings*; God is so *ready to heare*, so *nigh* to *answer* that he *stayes* not for *verball expressions*, a *sigh*, a *sob*, a *teare* of *sorrow* are all of them in *heaven* before that *words* are passed out of the *mouth*; what great inestimable love is here that every *prayer* whether *mentall*, or *vocall*, every *cry*, every *sigh*, every *groane*, shall bee

Joh. 20. 1.

Ps. 119. 148

Ps. 41. 4.

be *heard*, and have the *returne* of a *gratious answer?* this being well considered will make much for the *comfort* of all *troubled consciences*, this being well *applyed* will set an edge on *Christian fortitude*, it will make thee to bee in *love* with God, and *powerfull* to *withstand* the *violence* of the *Devill* who tels thee that God doth not love thee, which introduceth the fourth poynt of consolation, which is;

That, *God will not only* give a gracious answer *in the midst of* afflictions, *but will give a* pardon *for all thy sinnes, and transgressions.* Fourh Consolation.

To bee *protected* in *afflictions* is *comfort*, to bee *assured* of that *protection* is a *great comfort*, but to have sinnes *pardoned* which were the *cause* of

God pardoneth the afflicted mans sinnes.

that *affliction* is the *greatest comfort of all*, it is the prayer of every good Christian to overcome his sinne, and to have his offences *pardoned*, knowing that sinne is the chiefe cause of *crosses* and *troubles*, so that if they would remove the judgment, the cause of it which is sinne must bee first *removed*, that must bee done by *prayer*, then doubt not of an happy issue, *David* found it to bee his comfort, *Ps.* 32.5. he *did but confesse*, *and the iniquity of his sinne was* forgiven, *consolamini populum meum* (saith God himselfe) *comfort yee, comfort yee my people, and speake comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity* is pardoned. *Esay* 40. 1. here's com

comfort upon comfort, but wherein lyes it? first in speaking *comfortably* unto her, then telling her that her *warfare* is *ended*, but the *cheifest comfort* of al was that her *sinnes were pardoned*, but what man is it that hath this *comfort?* hee that *sitteth downe in the dust*; who is it that shall bee thus *refreshed*? the *heavy, and weary laden*; whose sinnes shall bee thus *pardoned?* the Penitent mans; who shall find *ease* to their soules? those that are in *affliction*; nay let but *the wicked forsake his way and God will abundantly* pardon *him too*; shall the *wicked* upon his repentance bee *abundantly pardoned?* then much more he that *suffereth for Righteousnesse sake*, hee is the *vessell* that God will powre *consola-*

Job. 5. 9.

Math. 4. *ult.*

Esay 53. 7.

Math. 5.

tion into, it is hee that shall be *anoynted* with the oyle of *gladnesse*, it is hee only that in the end of a paynfull harvest shall bring home his *sheaves rejoycing*; consider then seriously these things with thy selfe, see now whether these *afflictions* that God hath laid upon thee have brought thee on thy knees for mercy, if they have heres *comfort* in thy *troubles*, here's *refreshment* for thy *heavy heart*, here's *ease* to thy *penitent soule*, lastly here's *pardon* and that in *abundance* for *all thy sinnes committed*, what can I say more to make thee happy? here's mercy *abounding*, and comforts *surrounding*, sinnes *forgiven* and the *pardon* sealed with the *blood of the Lambe Christ Jesus* which shall never bee

Ps. 126. 5.

disa-

disanulled, but this is not all the *pardon of sinne* is but an entrance into the *perfection of grace*, which brings in the fifth consolation; That God will perfect the work of grace in all his children. Fifth consolation.

What by our selves is *deficient*, in God is *sufficient*, that which was before *imperfect* is now through him made *perfect* who is *perfection* it self, God commanded *Israell* that they should *not feare any thing, for* (saith he) *I am thy Lord, and God, I will strengthen thee, yea I will helpe thee, yea I will uphold thee, with the right hand of my righteousnesse*, here's a gradation of encouragement till all end in *perfection* here's a procession from *strengthning* to *helping*, from *helping to upholding*; man through sinne lyes God will perfect the great work of deliverance. Esay 41. 10, 11, 12.

lyes *groveling* on the ground with his mouth in the dust, God omnipotent steps in and gives him strength, having some strength to rise he helpes him up, sets him on his legs againe, but doth God then leave him to stand to himselfe? Alas he would then soone fall, no, God will perfect the worke begun layes his hand under him, and daily by his protection *upholds* him causing him to grow from *strength to strength till he become a* perfect *man in Christ Jesus. Esay* that Evangelicall Prophet beginnes one of his Chapters with a divine Rapture *Cantate cœli & exulta terra &c. Sing O Heavens, and be joyfull ô Earth, and breake forth into joy, ô mountaines*, let that heavenly quire

quire of Angels chaunt out the prayses of God, let all the Creatures on the face of the earth make up the consort, nay if there be any place on the earth nigher to heaven then the mountaines, fuller of light then the mountaines, if any mountaine better then that of holy *Syon*, let them all come and take a part in this coelestiall song, what's the reason of all this musicall harmony? why this general rejoycing? *God hath comforted his people, and will have mercy on his afflicted*, yet for all this *Syon* is not contented; *the Lord* 'saith Syon, *hath forgotten mee*; thou art deceived O *Syon, can a woman forget her sucking child that she should not have compassion on the sonne of her wombe?* yes; she may

witnesse the exposall of divers spurious issues; but yet for all that (saith God) *I will not forget thee*, for a woman to *forget* her child is unnaturall; but I that am supernaturall will not forget thee, let what will come that can come, if thou beest forsaken of thy freinds, forgotten of thy acquaintance, lost to the world, yet I will bee thy fast friend, I will never forsake thee, never forget thee, I will stick close to thee, till I have perfected the great love I have conceived towards thee what though *for a small moment I forsake thee, yet in great mercy I will gather thee, in a little wrath I may hide my face from thee, but with everlasting kindnesse will I have mercy on thee*: here's

Gods anger is but for a moment

Esay 54.7.8

wrath,

wrath, but it is a little wrath and that terminated, but for a moment; what then? God will perfect the comforts of his children with everlasting kindnesse and mercy; for a little wrath, and momentary punishment he will bestow everlasting kindnesse and favour for ever; The Lord (saith *David*) will perfect that which concerneth mee, the *mercyes of the Lord endure for ever, forsake not the worke of thine owne hands*, what is that which God will perfect in *David*? his everlasting mercies; when is the time it must be done? even in afflictions, forsake not the worke of thine hands; this it was that made *St. Paul* fillip off adversity, to glory in his infirmity, what's the Reason?

Psal. 138. 8.

2 Cor. 12. 9

God saith he is *made perfect in my weakenesse*, here's Gods strength made perfect in weakenesse, man at the lowest ebbe of misery made the subject of Gods *perfection*, there may be *comforts* in misery, by the accesse of friends, by wholsome *counsell* &c. but *miserable comforters* are they all, and *imperfect*, there's a mixture in them of carnall corruption, *every good gift, and every* perfect *gift comes from above.* Jam. 1. 17. God is the perfect Operator, it is he that *perfecteth* that gracious worke in the heart, such *perfection* cannot be found in nature *Philosophy* cannot do it, *Morality* cannot; *Lypsius* in his booke *de constantia* may *perswade* thy unsetled affections, *Seneca* in his booke *de tran-*

Mans extremity Gods opportunity.

No perfection in any earthly thing.

tranquilitate animæ may *allay* thy raging passions, *Boetius* in his booke *de consolatione* may somewhat raise thy drooping sonle, these volumes alas are too litle to cover thy nakednesse, looke for perfection in the *word of God*, there's holes enough in that rocke to hide thy selfe, there's the true fountaine of *purity*, and *perfection*, it is Gods own word who is *perfection* it selfe, and without all doubt he will be as good as his word, he will make his *strength knowne in thy weakenesse*, whom he *loveth*, *he loveth to the end*, there's the *perfection*; no *crosses*, no *losses*, *troubles*, nor *afflictions* shall ever be able to *seperate thee from the love of God which is in Christ Jesus*, nay God will not onely follow

No booke so perfect as that of Gods word

2 Cor. 12. 9

Joh. 13. 1

low thee with his *love*, and fatherly *kindnesse*, *give* a *gracious answer* in the midst of thy *afflictions*: pardon all thy *sinnes*, but he will also *helpe* thee out of all thy *afflictions*, and *deliver* thee from all thy *troubles*.

Rom. 8. 35.

When a man is sick the *Phisition* prescribes some choice preservatives to prevent the malignity of a worse disease which might endanger the life, but afterwards upon hopes of recovery, he administreth restorative cordialls for the better recovery of his health, thus God that great *Phisition of soules* makes use of the former consolation (as the *Phisition* of his preservatives) to keepe man, growne faint and heart sick with sinne, from a more dange-

dangerous disease of *despaire* which may bring on him the *second death*, but now he gives him the restorative Cordiall, takes him by the hand, tells him that the pulse of his *faith* beates well, assures him of the recovery of his health, and bids him *be of good comfort*, for he will *bind up all his wounds* heale *his backsliding*, helpe him out of his *afflictions*, & deliver him out of al his *troubles*; Health is the thing every sick man lookes for, joy is that which the grieved spirit breaths after; every afflicted man long's for ease, every troubled spirit for helpe; here's *health* for the sicke, *comfort* for the mourner, ease for the *afflicted*, and deliverance for the *troubled spirit*; *David* had a comfortable experience in

God the perfect Physition. Rev. 20 2.

Marke 10. 49.

Jerem. 30 17.

Hos. 14 4.

in all this, though in *afflictions* God was his deliverer, though poore and needy yet the Lord thought on him, though *afflicted, dejected, rejected*, though a very *abject* in the world, though *table friends forsooke him* enimies oppressed him and overwhelmed him, yet here was his comfort that God was his helper and deliverer; did not God thus deliver *Noah* from the deluge of waters? was not *Lot* like a *Firebrand snatch'd out of Sodome? Abraham* was in agreat strait when he had like to have lost both his life and his wife at once, yet God relieved him by plaguing the heathenish King and all his household; but *Abraham* was harder beset when he was commanded to sacrifice his sonne

Pf.119.153
Pf. 40. 17.

God a sure deliverance

Psal. 54. 4.

Gen. 19.22

Gen. 12.17

Isaack

Isaack, his *onely Sonne*, that *Sonne* in whom all the *promises* of blessednesse were contracted, yet even then whilst hee was lifting up his hand to give the fatall blow, God step'd in with *deliverance*, *Isaac* that Lambe was preserved, *Abraham* did but lift up his eyes, and behold there was a *Ramme catched by the hornes in a bush behind him, him did Abraham take up, and offered in the stead of his sonne Abrahams* extremity was Gods opportunity, so that it is become a Proverb: *In monte videbitur Deus*, God will be seene in the mountayne. Thus *Jacob* was free'd from the service of churlish *Laban*, and *delivered* from the malice of his brother *Esau*; *Joseph* from the

Gen. 22. 13.

Examples of Gods deliverance.

Exod. 2.

1 King. 17. 4. Job 41. 13. Dan. 9. 22. Jonah. 2. 10. 2 King. 19 35.

the *cruelty* of his brethren; *Moses* from killing, drowning, and starving; *Eliah*, from the malice of *Ahab*, and *Jesabell*, being fed by *an Angell*, and the *Ravens*; *Job* from the dunghill; the *three children* from the fiery fornace; *Daniell* out of the Lyons den; *Jonah* out of the belly of the whale: *Hesekiah* from the wicked intendments of *Zenacherib*: but above all how many, and how great have beene the *deliverances* of the children of *Israel*? from the *land of Egypt*, out of the *house of bondage*, in their miraculous passage from *Egypt* through the red sea, many were their deliverances during their forty yeares abode in the wilderneſſe; being come from thence and planted

ted in the land of *Canaan*, how were they infested by the *Aramites*, *Amorites*, *Philistims*, *Zidonians*, *Amalekites*? and afterwards were they not carryed captives into *Babylon*? nay did not *Haman* conspire to roote them out that they might be *no more a nation*? yet for all this God was still their *deliverer*; but is not God the God of the *new*, as well as of the *old Testament*? was he so great a *Saviour* under the *law*, and is hee not the like under the *Gospell*? he is *semper idem*, there can be no shadow of change in him, hee is *yesterday*, *and to day*, *and the same for ever*; his *arme is not straightned*, did not he deliver *Paul* & *Silas* out of prison by the meanes of an Earthquake.

God the God of the new as well as of the old Testament.

Act. 16. 28.

was

was not *S. Paul* after that *rescued* from the malice of the Jewes at *Damascus*? was hee not *preserved* from the Tyranny of *Nero* that boore who sought to roote up that small plantation of the Church? yet in despight of him God preserved a Church in his owne house, under his very nose, *Salute* (saith *S. Paul*) *the saints that are at Neroes house*; during those ten persecutions of the Primative times what *cruelty* was not committed? what *torture* was not exalted? one *boyled* in a caldron of oyle, another *broyld* on a gridiron, a third *devoured* of wild beasts, a fourth *flead* alive, &c. but what of all this? God the Lord to whom *belong the issues from death did* so order

Phil. 4. 23.

S. John.
S. Laur.
S. Ignat.

Ps. 68. 20.

order it though there was a power to *kill the body, yet there was no power to kill the soule*, these torments were but as so many viands to waft them into a better life, and that bloud of theirs thus inhumanely spilt was made the Churches seminary; looke but still downewards unto these dayes, what an unexpressable *deliverance* hath this Church of *England* had in the expelling of those *Romish* fogs, and mists of superstition which for many yeares obscured the light of the Gospell, and sincere profession thereof? how is the *candelstick removed* of late in some parts of *Germany*? what a *famine* not of *bread* only but of the *word of God*, that *bread of life* is now

Math. 11. 28.

Amos. 8. 11.

now amongst them? how is that country *depopulated*? their cityes *wasted*, and what the *devouring sword* hath passed over, biting *famine* hath overtaken; wee in the meane time stand as lookers on, surfetted as it were with the many and miraculous *deliverances* both of Church, and state, witnesse the deliverance from that Armado of *Spaine* (falsly termed *invincible*) in the yeare 1588. that of the *powder plot* hatched by a company of *S. Peter* men (*salt Peter* men I should say) in the yeare 1605, that of Gods heavy hand of *visitation* by the *plague* of pestilence in the yeare 1625, and in the last yeares 1636. 1637. besides many others, so that now this king-

Gods deliverance to England.

dome

dome ſitteth like the *Queene of nations*, every man *in peace under his owne vine, and under his owne figtree*, this is the *Lards doings and it is wonderfull in our eyes*; but to come yet nearer home, to our ſelves; I appeale unto any man living that hath not at one time, or other, had a large taſte of Gods *protection*, and *deliverance* from ſome danger, or other; how many had beene ſwallowed up quick whilſt men *roſe up againſt them if God had not beene on their ſide*: what ſhall I ſay then? Our fathers (ſaith David) *truſted in God, they truſted, and hee delivered them, they called upon him, and were delivered, they truſted on him, and were not confounded*, goe thou thy wayes and *doe likewiſe*;

Rev. 17.8.

Pſ. 22.4.

wise; depend on Gods protection, recount what he hath *done for thy soule*, blesse the Lord god of *thy salvation* who Ps. 68. 19. *leadeth thee thus with his benefits blesse* him in his infinite essence, and power; *blesse* him in his unbounded, and just soveraignty, *blesse* him in his preservations, *blesse* him in his deliverances, take heed of offering hollow observances to the searcher of hearts, they that proclamed Christ at *Jerusalem* had not onely *Hosanna* in their mouths, but *palmes* in their hands too, if thy hand *blesse* not the Lord, thy tongue is an Hypocrite; away with the vast *complements* of vaine formalityes, let thy lowd *actions* drowne the language of thy words, for *God is thy*

Advice to blesse God for al his deliverances.

deli-

deliverance, hee is the *God of thy salvation*, thus the bitter waters of *Mara* shall bee made as *sweete* as hony, *crosses* shall bee made *blessings*, *corrections* made *instructions* to fortifie thy selfe against all the deceipts of the *world*, the *flesh*, and the *Devill*; when thou lookest to thy owne fleshly hands there is nothing but *discouragement*, when thou lookest to thy *Spirituall enemyes* there is nothing but *terror*; but when thou castest up thy eyes to thy *mighty God* there is nothing but *confidence*, nothing but *comfort*; comfort thee, comfort thee therefore ô thou feeble soule, send thy bold *defiances* to the *Prince of Darkenesse*, heaven is high and hard to reach, hell

hell is steepe and slippery, thy *Flesh* is earthly, and impotent, *Sathan* strong, and rancorous, *sinne* subtle, the world aluring, all those yet God is the *God of thy salvation*, let those infernall *Lyons* roare and rampe upon thee, let the *gates of hell* doe their worst, let the *world* be a cheater, thy *flesh* a Traytor, the *Devill* a Tyrant; faithfull is hee that hath promised who will also doe it, God is the *God of thy Salvation*, blessed bee his holy name world without end. AMEN.

Thus having shewed the *use* of every peece of *Armor* belonging to the *Christian warfare*, the furious *assaults*, and *subtle carriage* of the severall *Enemyes*, the time of their *onset*, and the meanes how

how to *come off* with credit, I will now use three motives that may stirre thee up to take *armes*, and being in the *field* to lay about thee.

First, the consideration of death that thou must dye, then there wil be no time to fight.

Secondly to consider the cruell torments of hell that they may enforce thee to fight.

Motives to take up armes.

Lastly, to consider the Crowne and Reward (the joyes of heaven that they may allure thee to fight.

First motive.

There is an *Act of Parliament* in heaven never to be repealed *Statutum est omnibus semel mori.* dye thou must, *death* knocks equally at the hatch of a cottage, and the gates of a Palace, hee can top the highest Cedar as

well as the loweſt ſhrub; there is no man but is naturally walking downe to the chambers of *death*, every ſinne is a pace thither, only the gracious hand of God ſtayes him, every man living muſt bee reduced to the firſt principles of duſt and aſhes from whence hee was firſt taken, *duſt thou art, and to duſt thou muſt return.* Is there not an oppoynted time for man on the earth? yea but when is that time: *hora nihil incertius*, nothing more uncertaine, that's in Gods hand, hee that is the Lord *of life* hath ſet the period of thine, his omnipotence ſo contrives all events, that neyther *Enemy* nor *caſualty* nor *diſeaſe* can prevent the houre of his appoyntment; there

Death unavoyable.

Gen. 3. 19.

there is no holding of the breath if God call for it; a man may have ſome power over his outward members, but none at all over the inward hee may command the eye to ſee, the eare to heare, the hand to worke, but hee cannot command the heart to move, the liver to ſanguine, the longues to blow breath, hee may ſwallow downe meate but cannot make the ſtomack to digeſt it, thats Gods peculiar; a payre of bellowes will fall of themſelves but never riſe to blow againe without aſſiſtance; the houre glaſſe will runne out of it ſelfe but never runne againe except it bee turned, a man may ſend out his breath at his pleaſure but not take it in againe with-

Nothing more uncertaine then the houre of death.

God is the Lord of life.

out God, for in his hand *is the breath of all mankind*, Job. 12. 10. if that King of feare (*death*) bee charged with a warrant from God, hee doth not returne with a, *non est inventus*, sometimes hee is sent in the night when man is most secure, thus hee came upon all the *first borne in the Land of Egipt* at midnight. *Exod.* 12. 29. sometimes in the height of power thus he came also upon the *Egyptians* in the midst of all strength whilst they were pursuing the poore *Israelites*, even then when they were in the ruffe of all their glory their charriot wheeles drew heavy, and they were all *choaked in the red Sea*. *Exod.* 14. 27. Sometimes death comes whilst a man is

is at his *Table*, he comes indeed to many great mens tables but he is welcome to a few, thus did he ſalute *Belſhazar* in the midſt of his Cups *quaffing in the bowles of the ſanctuary.* Dan. 5. 3. as a ſurgeon hides his lancet in a ſponge, or his ſleeve that he may the more ſecretly uſe it, ſo death hides himſelfe ſometimes *in meate*, other whiles in *drinke*, ſometimes he lyes under the *Table*, when they of the old world were *eating*, and *drinking* then came the floud, and overwhelmed them; in the *morning* was the King of *Iſrael* deſtroyed. *Hoſ.* 10. 25. the *ſhunamites* child dyed at *noone*. 2 *King.* 4. 20. *Ezekiels* wife dyed in the *Evening*. *Ezek.* 24. 18. Gen. 7.

Sometimes *death* comes as he did upon the Rich foole with a, *Stulte hac nocte*; so whether it be in the *day*, or *night*, in the *morning*, or *evening*, *in prosperity*, or *Adversity*; whether *full* or *fasting*, the time is still uncertayne, some are taken away *sodainely*, many in their *infancy*, some in their *youth*, others in age, many dye *younge*, and the old cannot live *long*, hence it is that mans life is compared to a flower not for the stalk it growes on, that's too strong a simile, but to the flower which the breath of a child may blow off, nay not every flower neither, as the blossome of a tree that may stick fast two or three dayes, nor the flower of some strong herb which may continne

Mans life compared to a flower.

tinue longer, nor the flower of the garden that may be preserved, but the *flower of the field* subject to all wind and weather. Psalm 103. 15. Such is the brittlenesse of mans nature; if hee were made of *glasse* (saith *S. Augustine*) there were more security, let him be never so charily kept he must *dye*, a glasse is subject to nothing but a *fall*, it feares no *feaver*, nor *age*, nor *plague*, but man is subject to a *thousand accidents*, he finds but one way to come into the world, but may easily see a thousand dores to goe out at; It is not *policy* nor *Riches* nor *strength* that will carry it out, *Goliah* had an helmet of brasse upon his head, a Coate of brasse upon his body weighing five thousand

Mans life more brittle then glasse.

shekels of brasse, (a burthen fitter for an asse then a man) he had also bootes of brasse upon his legges, & a sheild of brasse upon his shoulders when this beast was thus set out with all his Caparisons, hee might be rather tearmed *homo æreus*, then *homo carneus*, a man of *brasse* then a man of *flesh*, yet *David* found out a place in his fore head where there was no brasse, & so kild him, if death come with a Commission to breake up this house of clay, no man can say to him as hee *saith* to his Neighbour, come againe to morrow; is *death* thus *unavoydeable*, is the time so *uncertaine?* do men so *number their dayes that they apply their hearts unto wisedome?* Alas men live as though there

1 Sam. 17. 15.

Ps. 90. 12.

there were no *death* at all, like those that go to the *India's*, never take notice how many have beene swallowed up in the waves but what some few have got by the voyage, looke onely upon those that are now surviving, not upon the many Millions that are gone downe into the grave before them, they thinke on death as the *Athenians* did treate of peace never but when they are in blacks, It is a Custome in *Constantinople* that on that day the Emperor is crowned one presents unto him many stones out of which hee is to choose his tombestone; *Philip* of *Macedon* had a boy to say unto him on all occasions, *Memento Philippi, &c. Remember Philip thou art but a man*

a man; shall *Turkes* and *Heathens* do this, and shall not *Christians* remember their end? It is reported that the birds of *Norwey* fly faster then any others birds of the ayre, not that nature hath given any agility to their wings more then others but they knowing the day to be very short in that climate make the greater hast to their nests, this is that which God himselfe complaynes of, *the storcke knoweth her appointed time, and the Turtle and the Crane and the Swallow observe the time of their comming, but my people know not the judgements of the Lord. Jerem.* 8. 7. Strange that *birds* shall make such practicall use of their knowledge, and that man who is *the Lord over all*

the

the Creatures ſhould not make uſe of his time, and ſo mend his pace to his *long home* the *houſe appoynted for all living*, hee that hath a great journey to ride, and a ſhort time to ride it in, muſt needes ride the faſter; hee that hath a great taske of worke to doe, and but a ſmall time to worke in muſt worke the harder; here's no *abiding place*; where then? the *Heavenly Jeruſalem*, thats a great Pilgrimage, a long way thither, many rubs in the way, and but a very *ſhort time* to go it in, a *ſhort life* which in the twinckling of an eye, may be taken away, there is need then to pluck up the heeles, and to mend the pace thither, and as it is a longe way

Pſalm 8.5

Heb. 13.14

way, and but a short time allotted so there must be a great deale of worke done in the way too, that great worke of salvation, the greatest worke of all other, a worke that will make that a man sweate at it, a worke that must not be done by starts not be *wrought* onely but *worked out*, not easily neither, but *with feare and trembling*; set on then upon this great worke, the time wil come when there shall be no working, *hoc est momentum unde pendet æternitas*,; the *time past* thou canst not recall, the *time to come* thou art not sure of, the *time present* is that thou must make use of; Christ that good man of the house hath not yet shut too the doore, yet it stands open doe but knock and it shall be opened unto thee

Phil. 2.12.

thee, now is the time, to *day* if thou wilt heare his voyce, this *present houre*, this *very instant* is the faire kept (as I may say) of forgiving of sinnes: It may be now had at an easy rate, onely for forgiving them that trespasse against thee, but if thou tarry till the faire be ended; and who knowes how soone it may bee; seeing it hath lasted so long already there will then be no pardons to be purchased at any rate but thou must pay for thy improvidence with the uttermost farthing; put not off then from *day* to *day*, least thou come as it is said a *day* after the faire, but while it is called to *day*, call thy selfe to an accompt, & let not the Sunne go downe upon thy impenitency to God, or upon thine anger

Time present to be used.

anger to thy neighbour, deferre not til the last, and hope to creepe into heaven with a *Lord haue mercy upon me*, there was never but *one* that leaped so soone thither, he was *one*, that no man might *dispaire*, & but *one* that no man might *presume*; at that time there will be but a little sand left in the glasse, the *houre* of mortality will be soone runne out, then will the *Devill* like a subtle Logician come upon thee with his best argumẽt, casting such a mist of darkenesse betwixt God, and thy soule that thou wilt hardly discerne the *throne of grace*, would'st thou not then sell all that thou hast to buy that pretious pearle of *time*? the Rich man tooke care for the enlarging his barnes but God would not stay the buil-

building of them, yet it is not certaine that thou ſhalt haue the warning that foole had, doe not the weekely bils informe thee of *ſodaine death*? ther's, thunder without lightning, *death* without a warning. A great manlying on his *death-bed* ſent firſt for his *Phiſition* to adviſe with him about the recovery of his health, no meanes was left untryed but all in vaine, the *Phiſition* gaue him up for a *dead man*, then he ſends for his *Advocate*, or Lawyer, much time was ſpent with him in the making of his will where in the firſt place he bequeath his ſoule unto god (a legacy uſually left to God but he doth not many times claime it) then he ſettles his eſtate on freinds and kinred, ſtrives to make

A true ſtory of the miſery of theſe times in the neglect of ſpirituall meanes.

make the Inheritance of his Land, ſure to his heire, and in the Interim neglect his owne inheritance in heaven; yet however if it be but for fashion ſake, he will not ſeeme to be utterly careleſſe in that point, therfore in the laſt place he ſends for the *Phiſition of his ſoule* to conſult about his ſpirituall eſtate, even then when he was hardly capable of any advice at all; his foole ſtanding by deſired him to give him the ſtaffe he uſually walked with abroad, his Maſter gaue it him but on conditiõ that he ſhould giue it backe again to the next hee met that was a veryer foole then himſelfe) nay then ſaid the foole) Maſter here take the ſtaffe againe, for a veryer foole then you are ſhall I never meete againe,

that

that did first send for the *Phisition* to strengthen your body, then for a *Lawyer* to settle you estate, and in the last place for the *Preist* to comfort your poore soule which should have been the first worke of all; what the foole put on his Master may be verifyed in too many who ravell out their pretious time tormented with the cares of this world, putting the *evill day from them* till it come to the last pinch when they are not able to disgest the bitter pill of Repentance, or take the potion of humility; A man that keepes an Accompt booke having written it quite through, lookes it over, and finds many blots, and blurres, and crooked lines so they ha-

Advice to use time present.

having past their lives to the point of *Death* then in taking a survey of their whole life they perceive many *blots* of sinnes, many *blurres* of Iniquity, many *crooked* lines of transgressions, but what booke is that which shall be found thus obliterated? the *booke of conscience*, that *booke* which shall be one day *laid open* when both great and small shall stand before God; all the *bookes* thou readest are to reforme this *one booke*, no *booke* shall be carryed along but this *booke*, what care had there need to be then to keepe it *fayre?* to looke it over every *day* not to *post* the accompt from *day* to *day*, least thou prove a *Bankrupt* in grace, and there be no *time* left to com-

Dan.12.12

pose

poſe the great differences betwixt God, and thy poore engaged ſoule; when thou ſeeſt the ſunne going downe ſay as people uſe at the departure of a freind, *God knowes whether I ſhall ever ſe you againe*, and God indeed onely knowes whether thou ſhalt ever ſee that ſunne riſe againe, let then the *preſent* light of that *ſunne* move thee to mend thy pace, not like the *ſunne* on the dyall of *Ahaz*; to go backwards, not like the *ſunne* in *Joſhua's* time to ſtand ſtill, but like the *ſunne* that *David* mentioneth as *a gyant delighting to runne thy courſe*, now is the time or never, *adhuc conſtitit theatrum, adhuc inſtat certamen, adhuc pendet præmium*, thou art

2 King. 20.10. Joſh. 10. 12. S. Ambroſe.

art yet upon the stage thou mayst come off with comfort, thou art yet in the race, the Reward is yet before thee, cry aloud unto God that in this thy *Christian Combat* he would teach thee the wayes wherein thou shouldst walke, call unto the *Captaine of thy salvation Christ Jesus* that hee would teach thy *hands to warre, and thy fingers to fight*, implore the holy Ghost to give a gracious *assistance* to all meanes undertaken therein, and lastly that thou mayst have a breathing time to lay about thee speake out in the voyce of the Church *from battle murther and from sodayne death good Lord deliver me.*

One branch of that unrepealea-

pealeable *ſtatute* of Heaven is that *all men muſt dye* but that's not all, theres yet another *branch* of the ſtatute behinde, a bitter one, *but after death the Judgement*, theres more followes after death then the body, friends, kindred, and acquaintance to ſee it layd in the duſt, there's workes that will be *followers* too whether good or evill, the good ones to *juſtifie*, the bad ones to *condemne*, one pleades through *Chriſt* for *juſtification*, the other ſues for *condemnation*, one ſtands ready at the throne of grace, the other at the *barre of Juſtice* then ſhall there be a reward propoſed according to the worke, but that's not all neither, there is a generall day of judgement too; that's *the day*

Heb. 9. 27.

After death judgement

Rev. 14. 13

There is a generall day of doome to be expected.

day that shall pay for all, *Christ* hath but *six* memorable dayes to be *remembred*, and he is cozend in the honor that belongs to *five* of them who is it that truly values that great day of his *Nativity* as it ought? that great, that splendent, that glorious *day* that *day* aboue thousand of *dayes*, ever to be rennued never to be forgotten, worthy to be set in the almanack not with red but with golden letters, are there not some that would raze out the blessed *memoriall* of this *day*, and chuse rather to be held foolish then not to be singular, & prophane? are there not too many that make the honor of this day seeme rather an *Heathenish Bacchanall* then a *Christian Festivall*? whereas every

Christ hath 6 memorable dayes.

1 Christmas day.

day

day to a Saint of God is a *Christmasse day*, and it is to be doubted that such will hardly keep every *day* that so much stumble and vilifie one *day*? The second day of *Christ* is that of his *circumcision*, now it was that he made himselfe a debtor to the law, and by this meanes hath cancelled the *Chyrographum*, the hand writing of Ordinances against us, the knife of Circumcision, was on this dulled, take a knife and cut a stone the edge will soone be off, *& petra erat Christus*, Christ was the Rock having once touched him it would never cut againe, if this *day* were regarded there would not be so many *uncircumcized* hearts as there are amongst us.

Col. 2. 14.

2 New-yeeres day

The

3 Good-friday.

The third remarkable *day* is that of his *passion* that *day* when the price of mans *Redemption* was *tendered* downe and the ſumme *payd* on the Croſſe not with croſſes of ſilver, but with drops of blood that iſſued from his precious ſide, but how is the Memoriall of this *day* regarded? how is this great love of *Chriſt* requited. The drunkard, and the glutton give him vinegar and gall to drinke, the proud ambitious man ſets a crowne of *Thornes* upon his head; the ſwearer *pearceth his ſide*; the ſcorner *buffets him*; and they that abuſe his Saints do *nayle his hands, and feet*; thus is the Lord of life *daily crucified afreſh.* Heb. 6. 6.

The

The fourth *day* is that of his *Resurrection*, that day whereon like a *sunne of Righteousnesse* he rose from the dead, and by the vertue thereof, to this day shineth in the harts of men regenerate, did he not on that *day lead Captivity captive?* triumphantly insult over *hell death*, and the *grave?* doth not the *Sadduces* deny the glory of this blessed *day?* do not men lye sleeeping in their sinne? and not *arise from the dead that Christ may give them light*, they lye groveling in the *graves* of Corruption not regarding that *Christ dyed for their sinnes*, *and as on this blessed* day *rose againe for their Justification?* this is the *rising* of this *sunne* eclipsed, the *blessings* of this glorious *day* abused.

4 Easter-day.

Psal.68.18

1Cor.15.12

Ephes 5.14

1Cor.15.3.

5 Holy-thursday.

The fifth day of *Christ* is that transcendent one of his *Ascention* when he was taken up into *Heaven*, *opened the kingdome thereof unto all belevers*, and now at this very *instant* sitteth at the *right hand of God the Father Almighty*, interposing himselfe betwixt his Fathers just conceived wrath, and sinfull mans transgressions, suing out pardons for poore repentant sinners, and laboring by all meanes that they may become members of that misticall body whereof himselfe is the head *blessed for ever*; what returne is made for the many benefits of *Christs Ascention* as on this *day* commenced, and to this very day and moment of time continued? Alas men do not *lift up their eyes unto the hils*

Magnificat.

hills from whence commeth their salvation, their *conversation* is not there from whence they expecta *Saviour* their mind is not placed on the right object, *heaven and heavenly things*, they creep upon their bellies (as though the curse of the *Serpent* had light upon them) *licking the dust of the Earth* which will one *day* choake them, their dunghill cogitations are setled onely upon the *world* and *worldly things*, but let them know that as *Christ ascended into heaven, and sitteth on the right hand of God the father Almighty*, so from thence he shall come *to judge both the quick and dead, at whose comming all men shall rise againe with their bodies and shall give accompt for their own workes, and they that have done*

Gen. 2. 4.

Athanasius Creede.

good shall go into life everlasting, and they that have done evill into everlasting fire; this is the day of doome, the *day* that will pay for all, the day of *Christs Nativity* may be *slighted*, the *day* of his *Circumcision* not *regarded*, the day of his *passion* undervalued, the *day* of his *Resurrection* lightly set by, and that of his *Ascention* too much vilified, but the honour and Justice in the proceedings of this *great day* shall bee acknowledged both by Men and Angels; nay the very damned soules in hell shall confesse, saying; *Lord thou art holy and just in all thy wayes, and wee are by reason of our sinnes deservedly punished*; This *day* is called a great day, first in respect of the *Judge* who is the *Antient* of

6 Doomesday.

Doomesday a great day.

Dan. 7. 9.

of al *daies*, the *King of Kings* & *Lord of Lords*, the *great Creator both of heaven, & earth, hee that is faithfull, and true that judgeth and fighteth righteously.* Rev.19.16

Secondly, it is a great *day* in regard of the *trayne* that shall come along with this great *Judge*, *thousand thousands of Angells shall stand before him* ready to execute his just commands. Dan.7.9.

Why Doomes day called a great day.

Thirdly, it will be a *great day* in regard of the *Prisoners* that then shall be arraigned; all must appeare, none exempted, *the Kings of the earth, and the great men, and the rich men, and the chiefe captaines, and the mighty men, and every bond man, and every freeman*, all the sonnes and daughters of *Adam* from the highest to the lowest must Rev.20.12

then make an accompt for the workes they have done in the flesh; it may very well be called *a great day*, because of the great things that shall be in that *day*, the great and *universall* judgment of the whol world, the *great* division of the *good* from *bad*, the *glorification* of the one,
Mat.25.33 the *condemnation* of the other, then shall be the great
Luke.3.17 separation of the *sheep* from the *goates*, *wheat* from *chaffe* one to the fold, th' other to the slaughter, one to the barne the other to the fire; that day shall be the Horizon, both of time and eternity, time shall then cease and be no more, eternity shall in that day justle out all time, the *joyes* pronounced to the Godly shall not be *temporall*, but

but *eternall*, the *paines assigned* to the *wicked* not for a *season* but for ever, time which hath been so much abused, that hath brought such things to passe shall then surrender to Eternity, beleeve it, God hath sworne *there shall be then no more time*. Rev. 10. 6. The proceedings of that great *day*, the joyes pronounced, the *judgements* denounced shall be recorded and *dated*, but how? not with the day of the month, or *month of the yeere*; but with *Eternity* for ever and ever, lastly it must needes be a *great day* that shall be the *close* of all *dayes*, no day like it, in the day of *Israels* departure out of *Egypt* the course of nature was but inverted; *Jordane was turned back*, the *moun-*

No day like that of Doomes-day.

Ps.114.3.4 taines leaped like Ramms, & the hills as Lambes; in the day of Joshua the Sune stood stil in the middest of heaven, and hasted not to go down for a whol day, in the Josh.10.13 day of Hezekiah the Sun went backward ten degrees in the dyal of Ahaz; in the day of Christs Passion the vail of the Temple rét through the middest, the earth shook the graves opened the dead arose the Sun was totally eclipsed 2 King 20 9. so that there was darknes over all the land for the space of three houres; but in this great day there shal be neither Sun nor Moon, nor Starres, the Sunne of Mat.27.51 Righteousnesse but once appearing they shall all vanish; terra tremet, mare mugiet, the ayre shal ring, the world burne, the Sea roare, if the whole Earth shal be shaken, then surely the Pillars shal tremble, and if they

stand

stand not fast how shal *man* appeare who is but a *clod* of that *earth*? if the *powers of heauē shal be shaken* what shall become of those mē whose muddy minds haue not a thought of *heaven*? Luk.21.26
if Angels shal be thē at a gaze, how shall they be agast whose portion is with the deuil, and his Angels? if the *righteous shall hardly be saued* it must needes goe hard with the ungodly. S. *Cypriā*, so much feared the *day* of Iudgment that he quite forgot the *day* of his martirdom; holy S. *Hilary* having spent 70 yeares in deuout contemplation was yet afraid of the *Iudgment-day*, the Remembrance of that *day* was *Iobs* trouble and terrour; if these be in such a case *ad quos Index* to whom the Iudg appeares in mercy, what shal they doe 1 Pet.4.18. Iob.23.15.

contra quos against whom he comes in *Iudgment*? if ſtarres of ſuch a magnitude beginne to twincle, what dimneſſe will there be then in thoſe of a leſſer body? if ſuch pillars ſhrinke under the burthen, what will become of ſlender treſsles? ſurely they'lbe cruſh't in pieces; if this be done in the ſappy greene tree what will be done in that which is more zere & dry? my advice ſhall be that of *Moſes* to the *Iſraelites be ready on the third day, and on the third day when it was morning there was thunders and lightnings and a thick cloud upon the Mount, and the ſound of the Trumpet exceeding lowd ſo that all the People that were in the Campe were afraid*; though there be many *dayes* aſſigned to Man yet there are

Exod. 19. 15.

three

three *dayes* in especiall, his *birth*, *life*, and *death*, that of his *ingresse* into the *world*, *progresse* in the *world*, *egresse* out of the *world*; but this *last day* is the *third day*, looke to that *day* aboue all *dayes*, stand ready for it, then it is that God who formerly came as a loving Father will appeare as the great Judg both of heaven, and earth, then shall be heard the thunderings of accusations, then shall be seene the very flashy lightning of hell fire in the consciences of most men, then shall the thick Cloud of their sinnes interpose betwixt them and the throne of grace; the Trumpet shall sound, the aire shall rattle, the noise shall be the awakening of all flesh, in so much that the very elect who

are

are within the campe of Gods predestination shall be afraid, what then will become of them which are without the Campe? such as never tooke up *armes* against the common *Enemy*, they shall then stand amazed at the barre being accused by the Heavens and the Earth and all the Creatures therin, cõtained, convicted by a *Jury* of Heavenly, & Earthly Inhabitants the blessed Saints and Angels, their consciences pleading guilty in stead of a thousand witnesses, then doth the Devill & sinne, the world, and the flesh cry out for sentence to be pronounced against the Offenders at the barre which is no sooner desired but performed, *Go ye cursed into everlasting fire prepared for the Devill and his Angels*, a sen-

Conscintia mille testes.

sentece most fearefull because *intolerable* because *irrevocable*; intolerable because of the quality of the punishment pinching cold, scorching heat, more greevious then the cursed water to the suspected woman that caused her thigh to rot, her belly to swell, and made her detestable to all the People; *ibi erit fletus* &c. there shall be weeping for the *fire* that shall never *be quenched, gnashing of teeth* for the worme *that never dyeth*, if wee be sick here in this life wee may haue soft beds to lie on, Phisitions to advise our health, friends and kindred to come by way of comfortable visits, & though all these faile yet there is to be had a good and gracious God to haue mercy on us, one that

Num 5. 18.

Paines of hell intollerable.

that will lay his hand under our heads, and comfortably support us, but there's no soft beds but fire the most cruell of all other elements to wallow in, and not a drop of cold water to coole the scorched tongue, no Phisition to advize, but Devils to torment, no God to haue mercy on us but hell and dispaire to seaze upon us, thus shall it be with them that forget God, miserable shall they be at their first ingresse into hels torments, there to heare the yelling, the howling, the crying of damned spirits, theres no comfort, no solace, no ease, no helpe, but horror, and vexation on every side, alwayes burning yet never consumed; alwayes dying, and never dead; the best

Bern. Med. cap. 19.

sights,

ſights, and cheefeſt *companions* ſhall be Legions of damned *ghoſts*, and *furies*; the *dyet* and *fare* ſhall be pinching *hunger*, and *famine*; the *drinke* ſhall be *lakes of fire and brimſtone mingled with the pure wine of Gods wrath*; and to make up the meale there ſhall be *muſick* too, curſes ſhall be the *Hymnes*, howling the *tunes*, blaſphemy the *ditties*, *lachrymæ* the *notes*, lamentation ſhall be the *ſong*, and ſhricking the *ſtraines*, ſighs ſobs and teares ſhall bee the *doleſull deſcant* and *diviſion*; the Purple Rayments ſhall there be *flames of fire*, the hand ſhall there be *ſeared*, the heart wounded, the eyes *blinded*, the eares *dulled*, the feet *ſcorched*, and all the body utterly *confounded*, Rev. 14. 10

Pœna ſenſus.

foended, this ſhall be the ſtate of the *body* in that *day*, but ſhall the ſoule go free? No; It was to the *body* as *Simeon* to *Levi*, a *brother in iniquity* and ſhall therefore participate of puniſhments with the *body*; The memory ſhall call to mind that which is *paſt*, the underſtanding ſhall conſider that which is *preſent*, and both ſhall joyne together to *diſquit* themſelves; then ſhall it be thought upon how many good motions have beene *neglected*, how often God knocking at the doore hath beene *diſregarded*, what joyes are *loſt*, what ſorrowes are *found* how eaſily they might have beene *avoyded* and how impoſſible it is to *obtayne* the leaſt mitigation this of all is the

Pœna damni.

the greevous punishment of the damned in *hell*; hitherto I have shewed but the *skirts* and *suburbs* of hell, but this is the entrance within the *walls*, and the very *gates* of hell; that punishment of the *body* was *pœna sensus*, a payne sensible enough, but this of the soule *pœna damni*, though it be but a privative punishment yet it hath a miserable positive effect, if ever *misery* deserved weeping of eyes, if ever *losse* deserved gnashing of teeth this is the *misery*, that there shall be never any comfortable sight of the blessed face of God, and this is the *losse* that there shall be an exclusion from all society with saints and Angels; if when the Arke of God was *taken* old *Eli* was

Horresco referens.

No losse like the losse of Gods favour.

was so *overtaken* with griefe that he fell backward, and dyed; what a *losse* shall they be at that have *lost* the presence of God? *Adam* did but see the apple to be good for the *taste* but to be turned out of Paradise he found it very *distastfull*, what greater griefe, even in this life then to live in *Meseeck*, and *sojourne in the tents of Kedar?* it was *Davids* well day so to do; can the *Israelites* be merry in their Captivity? there's no musick with them; they cannot sing *under a strange king*, their *harpes hang upon the willowes* as sad and silent as themselves are, their *thoughts are upon Jerusalem*, they *cannot forget Syon*; It was the greatest griefe that ever *Tully* had to be banished from

2 King 14.

Gen. 2. 15.

Psalm 84.

Psalm 127

from his native Country,& though he met with many friends in *Greece* yet ſtill did he caſt his eye towards *Italy*, here was ſome comfort to meet with a friend in trouble; but miſerable is the caſe to be ſent with *Ovid* from *Rome* to *Scythia*, from *heaven* to *hell*, from the company of *Saints* and *Angels*, to the ſociety of *Devils* and *damned ſpirits*, this is the *loſſe* of all *loſſes*, and then for aggravation of the puniſhment to ſee others *ſporting*, themſelves *toyling*; the Saints *rejoycing* themſelves *mourning*; their *concord* their owne *diſcord*; them *exalted* above the higheſt heavens, their ſelves *caſt downe* into the nethermoſt hell, and therefore unto them who in old time were

Roma relinqaenda eſt, &c.

were condemned *ad lapidicinas* this was some comfort that they neither saw so much their owne misery nor the happinesse of others; thus shall the *wicked be turned into hell and all they that forget God*; but how long shall this state of the damned *continue*? for *ever*; that must needs be a long *day* that hath no end; *Eternity* of punishment is the hell of hell, to all men in *misery* there is some hopes of an *end*, The *marriner* when he hath beene long weatherbeaten *hopes* for a safe *arrivall*; the *Prisoner* after much durance for a *Goale delivery*; the *Apprentice* after a hard service for a *freedome*; the *Souldier* after much bickering lookes for *victory*, but in hell *nulla res*, *nulla*

The paines of hell endlesse.

nulla ſpes, no *hope*, no *comfort* at all; the bondage there is not like that of *Iſrael* in *Egypt* to laſt onely 430 yeares; nor like that of the Captivity in *Babilon* to laſt but 70 yeares, but like that of *Iſrael* in *Syria* never to retnrne againe, from thence there's no *Redemption*, the greateſt croſſe that can befall a man in this life is to be caſt in priſon, to looſe lands and goods, to want the Company of wife, and children, yet he lives in *hope* to come out at laſt, or that God will raiſe up ſome comfortable ſupply of mony, meate, or good counſell, but in hell there's no *hope* of any *end* of Puniſhment, if a barne were full of corne and a bird ſhould every yeare fetch *one Kernell* there were ſome comfort Exod. 12. 40.

fort that in time it would be emptied; if a *Mountaine* twenty miles about should have *one shovel full* every yeare taken away, it would at last though long first be made a *Molehill*; but hellish torments *never* have an *end*, their yeares *never* come out, the longer they continue the lesser hope, when as many yeares are expired as *men* in the *world*, *starres* in *heaven*, as many thousand yeares, as there are *stones*, and *sands* by the *sea shore*, yet still there be *ten thousand* more to come, for the misery shall *last* as long as God himselfe *forever and ever world without end.*

1. Cor. 15. Is that *day* of the Lord so terrible in *judgment*? then *judge thy selfe betimes that thou*

maist

maist not in that day, be judged; is that *place* of the damned so *horrible?* the *society* of Devils so *comfortlesse?* the *paines* to be endured so *remedilesse*, so *endlesse?* what then remaines but to *buckle* on thy *Armour*, set the *world*, the *flesh* and the Devill at defiance, beate them off, keepe them at a distance, they are all of them marked out for *judgment*, the *world* shall with the frame thereof be *consumed*, neither *flesh nor blood shall enter into the Kingdome of heaven*, as for the *Devill* he is bound in *everlasting chaines of darkenesse till the judgement of the great day*, then shall both he and they and all such as adhere unto them, or march under their colours in this life taste

Jude 7.

taſte of the fulneſſe of Gods wrath in torments for evermore, joyne thy ſelfe therfore unto the *Church militant*, ſtrive not ſo much to know what manner of fire that of hell is, as how to ſhun it; in all thy doings *remember thy end, and then thou ſhalt never doe amiſſe*, in this thy *ſpiritual warfare* follow cloſſe thy leader *Chriſt Jeſus* the *Captaine of thy ſalvation* and in all thy *prayers joyne* in the humble voyce of the Church, *In all time of tribulation, in all time of wealth, in the houre of death, and in the day of judgement good Lord deliver mee*, Even ſo come Lord Jeſus, come quickly.

Eccleſ. 7.

If the *certainty* of death, and the *uncertainty*, of the

Letany.

the *houre* doth not move thee to *buckle* on thy *Armour*, yet let the *horrors* of that great and terrible *day*, and the *judgements* to be denounced againſt all *faint-hearted* Renegado's inforce thee to *enter* the *field*, if none of theſe will do it, looke upwards; theres a *Crowne* layd up for every *Conqueror* let that allure thee, this if any thing will doe it. *Reward* is the Plūmet that ſets all Actions a going, eſpecially the *Reward* of Heaven, a *crowne of life*, not that Heaven is a *Reward* in a *proper* but *analogicall* ſenſe, it is a great dignation when God doth call that a *Reward* which is his owne free gift, if a man ſhould fulfill all the Commandements yet heaven is

more then he hath deserved, *if* (saith *Macarius*) *I should play the souldier in the Christian combat yet the Reward is far above the tryall*, if a man should afflict his body a thousand yeares, yet one day in heaven goeth farre beyond all his troubles, heaven is therefore, not of *debt* but of grace *non Remuneratio laborum sed merces liberalitatis*, if it be of *grace* it is no more of *worke Rom.* 11. 6. doth God then propose heaven as the wages of his bountifull grace? what will not a man do to enioy it; what toyle will not the *husband-man* undergo for a plentifull *crop* at harvest? will not the *Souldier* march up to the very *mouth* of a Canon, *enter* a breach, lye upon the cold ground

ground *per diem*, ſtand *Sentinell* expoſed to *wind* and *weather*, and all this to get renowne, and credit? but what is a good *harveſt* to the *Labourer*, or *credit* to the *Souldier?* things meerely *momentary*, here to day, gone to morrow, but whoſoever he be that ſhall but *fight* the Chriſtian fight, and therein vanquiſh the *world*, the *fleſh* and the *Devill*, with all their *temptations*, *provocations* and *aſſaults*, heres a kingdome and Crowne too prepared for him, which as it is immutable ſo it is immortall, even a *Kingdome eternall in the heavens*, 2 Cor. 5. 1. *a Kingdome whereof there ſhall be no end*, a *Crowne of Righteouſneſſe*, no earthly thing comes within the

Heaven is the Conquerors Reward.

Luk. 1. 33.

2 Tim. 4. 8

compasse of it, they are not to be found in the texture of this Crowne, it is *Eternity* that makes it up, *temporals* come in only by way of superaddition; it is in this life *reposita* layd up onely for *S. Paul*, but it shall in that which is to come, be *imposita* set upon the head of *S. Paul*; and not upon his head only but upon all their heads that shall with him *fight* the good fight of faith, then shall be imposed the golden *Crowne* of Christs approbation, *Euge bone serve* well done thou good and faithfull servant enter into thy Maisters joy, joy *unspeakeable*, there is no *diving* into the *depth* of it, the *felicity* cannot be *imagined*; the *blessings*

ſings cannot be *numbred*, ſo *incomparable* that they admit of no *equality*, the tongue may *expreſſe* much the eare may *heare* more then the eye can ſee, and the heart of man *conceive* more then all of them, yet put all together they cannot *apprehend* the greatneſſe of thoſe joyes eternall, here only it is bare Earth that is enioyed under the firſt *Adam*, but in the ſecond *Adam* Chriſt Jeſus there's Earth enlarged, every thing that wee enjoy is an eſſentiall *heaven*, our meate and drinke is *manna*, our cloathing *white Robes*, our Company *Angels*, the Place, *Heaven*; there the King is *verity*; the lawes, *Charity*: the honor, *Equity*; the Peace,

No joy like that of heaven.

Joyes of Heaven in utterable.

Felicity; the life, *Eternity*: there's *joy* without *sadnesse*; health without *sickneſſe*: light with out *darkneſſe*: life without *death*: eaſe without *labour*, wealth without *want*: an Ocean of all *felicity* without the leaſt drop of *miſery*, many, and glorious things are ſpoken of thee ô thou City of God, whilſt I am thus deſcribing the Kingdome of heaven, oh that I might with the holy *Apoſtle* be taken up into the *third heaven*: and whilſt that I ſhall endeavour to blazon out the bliſſe of that *celeſtiall* place: oh, that the light of that glory might ſhine into my ſinfull ſoule, that my thoughts being winged with the contemplations of *Angels* I might in ſome

some sort comprehend the *excellency* of that glorious place which farre *surmounteth* every humane estimate, oh, that I were to parley with those blessed Spirits above, those vessels of glory the Saints departed; tell mee, oh tell mee ye *noble Army of Martyrs* what is that joy whereof ye are now made partakers that my soule being ravished with the glory thereof my pen might distill the *Nectar* of comfort to *enflame* the hearts of all those that shall at this time joyne with mee in this sweete meditation; but alas how shall he that ever was in darkenesse be able to describe that light that is so inaccessible? how can he that is of the Earth measure

the *heavens*? no more surely then he which is a *slave* by birth, and *base* by his continuall habitation is able ingeniously to describe the *majestick* state of *Princes*, if *Nichodemus* understand not the manner of *Regeneration* how shall he be able to conceive the *excellency* of *glorification*; of the infinite happinesse in that cœlestiall life how shall I then speake? Earthly *Jerusalem* was pourtrayed by *Ezekiel* upon a tile so cannot the heavenly be, the joyes prepared for the Elect do exceedingly surpasse all humane apprehension', *obtayned* they may be, *valued* I am sure they cannot: he in *Tully* said truly, that it is an easier matter to know what God is not

Ezech. 41

not then to tell what he is, ſo may I ſay it is much eaſier to tell what is not in heaven then what is there: *S. Auguſtine* wrote two and twenty bookes of the *City of God*, how ſhall I then bring into the laſt gaſp of theſe my Meditations the *unity*, the *plenty*, the *beauty*, the *holineſſe*, the *felicity* thereof, when he himſelf confeſſed after all his endeavours, all that can be ſayd is but a *drop* to the *Sea*, and a *ſparke* to the *fire*: what is this world to heaven? a man may go round about it in three yeares, and odde dayes, it is leſſe then a *poynt* in compariſon, what is an *acre* of Land to the *world?* the *light* of a *candle* to that of the *ſunne?* the *life* of a *child* to the yeares

Tully de Nat. deorum lib. 1.

* Sr. Fr. Drake.

yeares of *Methuſalah*? what's the *conceyt* of a foole to the *expeience* of *Noah* who ſaw two worlds? ſuch is the *world* to *heaven*, ſuch our *life* to *Eternity*, a thouſand *yeares in heaven are but as one day*; O while I write of thoſe *joyes* eternall, how am I ſilenced! faine would I *declare* them but cannot *conceive* them, I am in a maze when I beginne to *thinke* of them, what then ſhall I ſay? what ſhall I write? Haven is *a place of Reſt*, a *City of excellent beauty*, a *rare Paradice of Pleaſure*, a *kingdome of Majeſty*, a *crowne of glory*, and *life everlaſting*! O ioy *unſpeakeable*! O happineſſe *unconceiveable*! O pleaſures *indurable*! O triumphs *admirable*! what ſhal not

Jerem. 6. 16.
Rev. 2. 1. 4. 15.
Luk. 22. 30
2 Pet. 5. 4

not such a *prize* as this make thee to *fight*? why dost thou stand still? hath the glimmering *pleasures*, and *delights* of the fading world so *benumbd* thy limbs, and *bewitched* thy senses that thou can'st not see *paine* from *pleasure*, *misery* from *majesty*, deceits from *delights*? for such and no better is the *worlds* cheifest ioy compared with that of *heaven*; buckle on thy *Armour*, labour very earnestly to *conquer*, & subdue thy owne *corruptions*, the words *allurements*, and the Devils *temptations*; he that will reigne must *conquer*, and he that will *conquer* must *fight* valiantly, then for thy comfort S. *John* hath chalked out thy way to the Heavenly *Jerusalem*, he hath found Rev. 21.

found *twelve gates* in it open day and night to entertaine departing ſoules repairing thither in the true faith, there ſhalt thou be entertained by the Patriarches, *Abraham*, *Iſaack* and *Jacob*; by the Prophets *Moſes*, and *Elias*; by the Kings, *David*, *Hezekiah* and *Joſias*; by the *Apoſtles S. Peter*, and *S. Paul*; by S. *Stephen*, and the *noble Army of Martyrs*, by the innumerable ſociety of *Saints* and *Angels*, a multitude of *Heavenly Souldiers* ſhall giue a volley of acclamations at thy entertainment, then ſhall *be great ioy in heaven*, then ſhall the *wedding garment* be put upon thy body the *Ring* upon thy finger, a *crowne* upon thy head thus ſhalt thou be led out to the *ſupper* of

The Chriſtian Souldiers welcome to Heaven.

of the Lambe, God the *Father* ſhall take thee by the hand, God the *Sonne* ſhall place thee at his owne *right hand*, and God the *holy ghoſt* ſhall fill thee with the *graces* of his ſpirit, thus ſhalt thou ſee the *goodneſſe of the Lord in the Land of the living*, and thus ſhall it be with all thoſe that have *fought the good fight, finiſhed their courſe, kept the faith*, they ſhall with *S. Paul* and all theſe heavenly ſpirits receive the *Crowne of Righteouſneſſe which God the Righteous Judg ſhall give them in that day.*

Thus I haue ſet before thee *life and death, bleſſing and curſing, therefore chooſe life that thou and thy ſeede may live*, here's the horror of hel for thy *terror*, the ioyes of heaven Deut. 30. 19.

heaven for thy *encouragement*, if the intollerable paines of the one will not *enforce* thee, let the unspeakeable happineſſe of the other *allure* thee to *fight*, O the *Joyes* of the heavenly *Canaan*! O the Riches of thoſe *Diamonds* that are ſet in that *Crowne* which ſhall *impale* the brow of every *Conquerer*! looſe not then the hold of ſuch a *Crowne* for a rappe on the fingers, *vincenti dabitur* doe but overcome, and thou ſhalt ſurely have it; to ſhut up all, looke *behind* thee there is *hell*; looke *before* thee there is *heaven*; if thou goeſt *backeward* hell will *receive* thee, and if thou ſtand *ſtill* hell will *overtake* thee, but if thou runne *forward* Jehovah will *crowne* thee, which he grant for

for his mercye's ſake, for *Chriſt Jeſus* ſake *the Captayne of thy ſalvation*, and hereunto let all the *Church militant* throughout the whole face of the Earth ſay

AMEN.
AMEN.

Glory be to God on high.

FINIS.

Henry Thos Harrison
his Book
Bennais
1828

Mens workes had faults since
Adam first offended.
And those in these are thus to
bee amended.

ERRATA.

Epist. Dedicat. line 12. read these. ibid. l. 34. r. your Counsell. Epist. Reader l. 10. read I put. ibid. l. 43. read from that.

Pag. 7. line ult. read. thus, pag. 16. lin. 21. r. estis. p. 18. l. 23. r. him. p. 30. l. 15. r. thy. wages. ibid. l. 18. r. yet. p. 31. l. ult. r. hard pag. 32. l. 23. r. Confession p. 111. l. 4. r. wine. p. 121. l. 14. r. him. pag. 125. l. 7. r. inveneris p. 145. l. 3. r. keepe thy selfe. p. 163. l. 14 r. forth.

IMPRIMATUR.

Octob. 4. 1638.

GUIL. BRAY.

Edward Wynne

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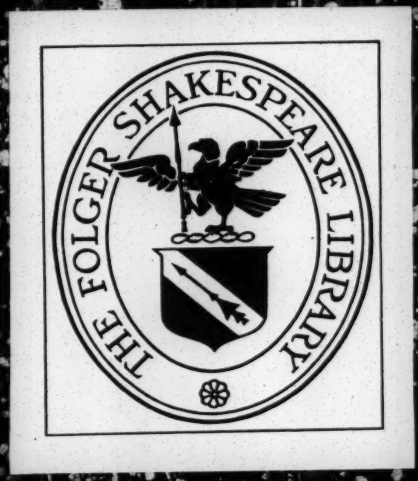
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